



ARMORED CORPS HAS SACRIFICED— Israel Prime Minister Sharon is shown viewing names of some of the nation's Armored Corps killed in action since 1948.



THE CYCLE CONTINUES—Palestinian gunmen shout anti-Israeli slogans at the funeral of a Hamas terrorist slain by Israelis.

Struggle over outpost adds to Israel tensions

JERUSALEM — Israeli security forces dismantled an illegal West Bank outpost Sunday after a struggle with hundreds of Jewish settlers.

Prime Minister Sharon issued a rare public criticism of the settlers as he sought to head off a political crisis.

He told his cabinet nothing justifies violence against soldiers and the security forces.

However, he also scolded the army for sending troops a day earlier, on the Jewish Sabbath, fomenting uproar among the religious whose support has been crucial to Sharon.

The army later announced plans to investigate the sabbath action.

Settlers at the Havat Gilad outpost, outside the Palestinian city of Nablus, burned tires, threw water bottles, and punched members of the security forces to keep them from the makeshift homes where a few people have lived for several months.

The security forces dragged away kicking and screaming protesters one-by-one instead of using any kind of weaponry.

Israel Defense Minister Binyamin Ben-Eliezer came under criticism for evacuating the settlers.

He said he was considering quitting the country's coalition government because of the attacks on him by other ministers for his enforcement of the law.

Infrastructure Minister Effi Eitam, head of the far-right National Religious Party, called Ben-Eliezer a combination of liar and coward.

The latest incidents came as U.S. Assistant Secretary of State William Burns toured the region.

He began his Middle East tour in Egypt carrying proposals that chart Palestinian reforms to be followed within 18 months by a provisional Palestinian state.

Palestinian President Yasser Arafat was expected to unveil a new cabinet that will serve until January elections. His previous cabinet resigned last month to avert a no-confidence vote in parliament.

The State Department has said Burns would not meet with Arafat. President Bush in June called for new Palestinian leadership.

Rona's Roving Reports

Author/historian to sign books at JCC dinner

By SHOSHANA HARPER Shabbat Events

On Friday, Oct. 25 at 7:15 p.m., in the JCC's Laikin Auditorium, the Jewish Community Relations Council and the Hudson Institute will co-sponsor a book signing and Shabbat dinner with Michael Oren, author of *Six Days of War: June 1967 and the Making of the Modern Middle East*. The cost is \$12 per person. Reservations are required. Call 251-9467, ext. 240.

Indianapolis Hebrew Congregation's Social Action Committee sponsors a monthly Shabbat dinner at Hooverwood where IHC members eat and socialize with the residents. The first dinner is scheduled for Oct. 25. To make reservations call Mike, 255-9620 or Brickette, 915-0744. Future dates include: Nov. 22, Dec. 20, Jan. 24, Feb. 28, and Mar. 28.

Saturday, Oct. 26 is slated for the B'nai Torah Shabbaton with Rabbi Yosef Reinman, co-author of *One People, Two Worlds: A Reform Rabbi and an Orthodox Rabbi Explore the Issues that Divide Them*.

Thursday, Oct. 24th. His topics for the weekend include "Jew vs. Jew: The Demonization of Orthodoxy" and "Feminism and Homosexuality: An Orthodox Perspective." Costs: \$12 adult; \$6 child; \$36 family. Reservations required by calling 253-5253.

Buy books; meet the authors

The Ann Katz Festival of Books at the JCC is scheduled for Oct. 24–Nov. 12. Lectures, book signings, cooking, film and readings are all a part of this fourth annual book festival. Over 1,000 titles are available for sale. You may log on to www.jccindy.org or call the JCC for a brochure, 251-9467.

Thursday, Oct. 24, James Gelsey, author of *Scooby Doo* mystery books, offers workshops for children on writing their own mysteries, 10 a.m. for grade K at the JCC; 1:30 p.m. at the Nora Library for grades 3–6.

Thursday, Oct. 24, 7:30 p.m., Ammiel Hirsch and Yosef Reinman: *One People, Two Worlds: A Reform Rabbi and an Orthodox Rabbi Explore the Issues that Divide Them*.

Friday, Oct. 25, James Gelsey offers workshops for children on writing their own mysteries at 10 a.m. at the JCC for grades K and up; 2 p.m. at the Carmel Clay Library for grade 5 and over.

Single in Indy

On Saturday, Oct. 26, at 7 p.m., the forty plus group will enjoy dinner at Hella's Café. There will be plenty of Greek food and belly dancing. Reserve your place at the table no later than Friday, the 25th.

Saturday, Nov. 2nd, 6:30 p.m., Eagle Creek Park, Hayride & Bonfire. \$12 prepayment required. There is a 20 person limit to this event so be sure to make your reservation today!

You can view the monthly Singles calendar on line at jccindy.org. Click on "Singles" to stay updated. You may RSVP for any event or get more information by contacting the JCC singles coordinator, Marsha Landau, 251-9467, ext. 233 or via e-mail at mlandau@jccindy.org.

Seniors

The Golden Age Club is geared to the interests of the older members of our community. They meet every Tuesday and Thursday in the JCC's Laikin Auditorium. Meetings include a discussion or special activity, exercise and a kosher lunch.

Tuesday: October 29, exercise class from 11:30–12:00 noon followed by a kosher lunch.

Thursdays: Oct. 24, 31 from 11 a.m.–12:45 p.m. Discussions of contemporary issues followed by an exercise class and kosher lunch.

Costs: Exercise class 75 cents; lunch \$1.50. Call Julie Goldman for more info or to arrange for transportation, 251-9467.

Volunteers are needed to help Julie Goldman complete applications for heat assistance in November.

Saturday, Oct. 26, Congregation Beth-El Zedeck hosts its first luncheon program of the Beth-El-Ders senior adults group. Following Shabbat morning services, "My Favorite

Holiday" is the topic for the group to share memories in this discussion format as they gear up for Hanukkah this year.

Thanks to the tremendous generosity of Albert and Sara Reuben, the Indy Elderlink program and the building which houses it will be dedicated on Sunday, Oct. 27 beginning at 2 p.m. Parking is available in the JCC front lot.

Indy Elderlink is the new resource in the community to help plan and coordinate service needs for our seniors. Many of you know Lori Moss, the new program coordinator, from her work with the older members of our community. Lori can be reached at 259-6822 to answer your questions about the event and the services available through Indy Elderlink.

Weekend in Brooklyn

Thursday, Oct. 24–Sunday, Oct. 27, "An Autumn Weekend in Brooklyn." The Aura Women's Organization is sponsoring this Shabbat weekend. Shop in Boro park, spend Shabbos in Crown Heights as a guest of the Lubavitch community, visit the gravesite of the Lubavitcher Rebbe, enjoy the Brooklyn Museum and eat at trendy kosher eateries!

The cost of \$250 includes lodging, meals, ground transportation. Sorry, it doesn't cover shopping! For more info and to make reservations, call Nini, 251-5573 or Ellen, 253-0567.

Rosh Chodesh for Women

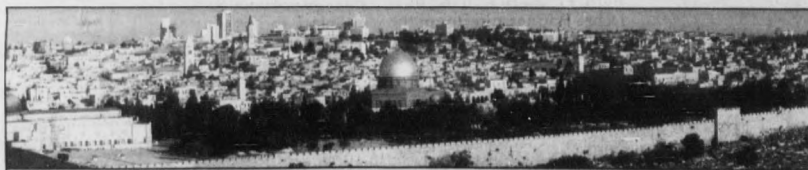
"Women and the Miracle of Chanukah" is the topic for this Wednesday, Nov. 6, 8 p.m. event at the Artistry in Clay Studio of Ruth Stoner in Broad Ripple. Join with Jewish women of all backgrounds for an evening creating beautiful hand-painted Hanukkah gifts for yourself and others.

Costs: Jewish Star plate \$15, Mezuzah Case \$15, Kiddush Cup \$15, Dreidel with stand \$30. Order your item when you RSVP no later than October 27, 253-9152.

Hasten Happenings

Cook, create and consume a kosher pre-Thanksgiving feast on Wednesday, Oct. 30 at the Hasten Hebrew Academy of Indianapolis. Learn to prepare a delicious dinner of "sides only" with Nancy Landman of Great Cooks and Company who is donating all proceeds to the HHAI PTA. Enjoy an evening of seasonal cuisine with friends.

Continued on page 11



A trip to Israel should pull your heartstrings. Not your purse strings.

Fly roundtrip to Israel and save more than 30% with these special low fares.
Children under the age of 12 pay 75%.

\$687 Nonstop from JFK & Newark
\$767 from Chicago
\$807 from Miami
\$867 from Los Angeles

OR

Purchase a ticket to Israel and your companion will fly for
\$499 roundtrip*

Call your travel agent or EL AL today at (800) 223-6700 or (212) 768-9200.

Also, ask about our attractively priced 5-night vacation packages at a variety of popular hotels in Israel.

ISRAEL

AND OUR BEINGS HERE MORE THAN YOU

EL AL

It's not just an airline. It's Israel.

www.elal.com

Fares available 10/19-10/23/02 (except 12/19-12/24) for coach class on certain flights. Must be ticketed within 77 days of confirmed reservation at least 7 days prior to departure before 11/12/02. Tickets valid 6-30 days. Cancellation and change penalties apply. Promos cannot be combined. \$77.50 applicable taxes for each ticket not included. EL AL reserves the right to cancel service at any time. *Reservations/ticketing must be made at same time for both tickets. Must be ticketed in 14-companion fare within 5 days of confirmed reservation at least 3 days prior to departure before 11/12/02. Other restrictions may apply.

Something for everyone at Katz Book Festival

The JCC's fourth annual Ann Katz Festival of Books gets underway on Thursday, Oct. 24 and will run through Nov. 12. The festival offers great authors, discussions, book signings, entertainment for all ages and interests, and a book sale of more than 1,000 titles. Many of the events are free and will take place in the Laikin Auditorium unless otherwise noted.

The first week's events include:

Thursday, Oct. 24

Ammiel Hirsch and Yosef Reinman: *One People, Two Worlds: A Reform Rabbi and an Orthodox Rabbi Explore the Issues that Divide Them*. 7:30 p.m.

James Gelsey, author of *Scooby Doo* mystery books, will offer workshops for children on writing their own mysteries. 10 a.m. for grade K, JCC, Gan A classroom; 1:30 p.m. for grades 3-6, Nora Branch Library.

Friday, Oct. 25

James Gelsey workshops. 10 a.m. for grade K and up, JCC, Laikin Auditorium; 2 p.m. for 5th grade and up, Carmel Clay Public Library.

Shabbat dinner with Michael Oren: *Six Days of War: June 1967 and the Making of the Modern Middle East*. 7:15 p.m., \$12, reservations required (251-9467,



James Gelsey

ext. 240).

Monday, Oct. 28

Howard Blum: *The Brigade*. 7:30 p.m.

Tuesday, Oct. 29

Lunch with Yitta Halberstam: *Small Miracles for the Jewish Heart: Extraordinary Coincidences from Yesterday and Today*. 11:30 a.m., \$10, reservations required (251-9467, ext. 240).

Rachel Simmons: *Odd Girl Out: The Hidden Culture of Aggression in Girls*. 7 p.m.

Wednesday, Oct. 30

Mitchell Chefitz: *The Thirty-Third Hour*. 7:30 p.m.

Saturday, Nov. 2

Film: *Je Suis Vivante et Je Vous Aime* (I Am Alive and I Love You). 7:30 p.m.

Sunday, Nov. 3

Film: *Yana's Friends*. 3 p.m.

Dialogue on women's sexuality is part of Kinsey Report's 50th

The upcoming year will mark the 50th anniversary of Alfred Kinsey's groundbreaking book, *Sexual Behavior in the Human Female*, commonly known as the Kinsey Report on Women. Up to that time a great deal of secrecy had surrounded the topic of female sexuality, and, while not everyone agreed with Kinsey's statistics, for many people it was the first time anyone had even suggested that women had sexual experiences as varied as those of men.

As part of the 50th anniversary recognition, an evening of dialogues on women's sexuality will take place in the auditorium of the Indianapolis Art



Center in Broad Ripple on Saturday, Nov. 2, from 7 - 10 p.m. The central theme will be the depiction of female sexuality in art.

Kinsey was a biology professor who spent his entire career at Indiana University. The Bloomington institute that

bears his name continues to serve the international community of researchers studying sex, gender and reproduction.

The Art Center program is part of Spirit and Place, a civic festival taking place throughout central Indiana. For more information about the dialogue series, contact Catherine Johnson, 815-855-7686. For more information about Spirit and Place, visit www.spiritandplace.org.

The Indiana Jewish Post & Opinion
USPS 262-180
Published weekly by
The Spokesman Co. Inc.
\$1 per copy
\$36 per year
City Editor
Ed Stettmann
Advertising
Barbara Lemaster

All communications involving editorial material should be addressed to 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. 317-972-7800. Fax: 317-972-7807. All circulation correspondence should be addressed to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.

Changes of address and other circulation problems are handled by mail only. Please enclose a recent label from your copy of the paper showing your name and address.

All publicity must be in the office of the Indiana Jewish Post and Opinion by Wednesday, the week before publication. No publicity can be taken over the phone. Publicity photos must be in the office by Thursday the week before publication.

Known office of publication, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. Periodicals postage paid at Indianapolis, Indiana. Postmaster: Send address changes to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.

Sex is the topic

The topic of sex can be a silent obstacle to communication among parents and grandparents and their young children, grandchildren, and teens.

On Sunday, Nov. 3, from 9:30 - 11 a.m., Congregation Beth-El Zedick will host Debra Haffner, director of the Religious Institute on Sexual Morality, Justice, and Healing.

Haffner will provide resources for sharing value-based or faith-based information about sex that is sensitive and healthy.

For more information contact Shari Levine, 253-3441.

The event is part of Spirit and Place, a civic festival taking place throughout central Indiana (www.spiritandplace.org).

'Mr. Smith' comes to Pike PAC Nov. 2

On Saturday, Nov. 2, at 8 p.m. the Pike Performing Arts Center will present the world-renowned San Francisco Mime Troupe's "Mr. Smith Goes to Obscuristan," an original political musical satire driven by the events following September 11th.

In "Mr. Smith" the president of the United States has a problem: his well-earned reputation of using the War on Terrorism to advance corporate interests is getting in the way of his actual foreign policy, namely, advancing corporate interests. The administration needs to convince the world that it puts democracy before profits, and it needs an unimportant place to use as an example.

So, when the president-for-life of the tiny country of Obscuristan announces first-time-ever elections, the U.S. sends 9/11 fireman hero Jeff Smith as its official advisor. Smith, a true believer in America as a beacon of freedom in a dark world, vows to



help Obscuristan achieve American-style democracy. But when oil is discovered and an Obscuristani presidential candidate promises to keep the oil wealth at home, priorities change.

Admission is \$16-\$18 adults, \$14-\$16 seniors, and \$13-\$15 students. The event is part of Spirit and Place, a civic festival taking place throughout central Indiana. For more information, contact Pike PAC, 216-5455. For more information about Spirit and Place, visit www.spiritandplace.org.

OUR MISSION STATEMENT

To expand the
hearts and minds
of students and
to nurture
excellence
through
academic,
creative and
physical
achievement

OPEN HOUSE NOVEMBER 3 2:00 & 3:00PM

UNIVERSITY HIGH SCHOOL

O F I N D I A N A

2825 W. 116th Street • Carmel, IN 46032

College Preparatory Curriculum

Mentoring Program

Tuition Credit Plan

Athletic Program

Commitment to the Arts

For more information, please call
Nancy Webster, Director of Admission

733.4475

webster@universityhighschool.org

University High School welcomes students of any race, color, religion, nationality or ethnic origin.

Meet the candidates

Several local candidates for public office have sent the P-O brief biographies, and we've gathered some additional information to help keep readers informed for the Nov. 5 election.

Jim Osborn

Jim Osborn, a Democrat running for Marion County prosecutor, is a graduate of Cardinal Ritter High School, IUPUI and a *cum laude* graduate of Indiana University at Indianapolis School of Law.

He has nine years of law enforcement experience, having worked as an investigations clerk for the Marion

County Sheriff's Department, where he assisted detectives in case preparation and compiled the Uniform Crime Statistics for the FBI.

Osborn served as deputy prosecutor under Jeff Modisett and Scott Newman and as chief investigator for Attorney General Karen Freeman-Wilson. He served as program director for the Public Employees Retirement Fund. He is married and has two sons.

Elizabeth White

Elizabeth "Beth" White, Democratic candidate for Marion County clerk, has prac-

ticed law in Indianapolis for 12 years. Born in Bloomington, she holds a B.S. degree from IU-Bloomington and a law degree from Georgetown University. She is deputy corporation counsel for the City of Indianapolis.

She formerly was chief counsel for the Indiana Department of Workforce Development, chief counsel for the Marion County Office of Family and Children and was a deputy prosecuting attorney under Prosecutor Jeff Modisett and an associate attorney at Barnes and Thornburg. She is a home-

owner in Irvington and is active at Central Christian Church (Disciples of Christ), in the Bar Association, and on the boards of the Julian Center and Training Inc.

Louis Rosenberg

Louis Rosenberg, a Democrat running for judge of the Circuit Court, is a member of the Indianapolis Hebrew Congregation and currently presides over Magistrate Court 99, a court handling D-felony cases. He served as managing attorney for litigation for the UAW Legal Services Plan.

Mark D. Batties

Mark D. Batties is a Democrat running for Marion County assessor. He is a lawyer in private practice with an emphasis on litigation, probate and business law. He has 30-plus years of work experience in real estate and business management.

Ted Sosin

Ted Sosin, long an active member of the Jewish community, is a Republican running for Marion County Circuit Court judge. A Hammond native, he was graduated from IU Bloomington and completed his law degree at the IU School of Law in Indianapolis. He is married to the former Judy Leightman. Their children both attended pre-school and Hebrew school at the Bureau of Jewish Education.

Now in private practice, he previously was employed by Legal Services Organization and Community Action Against Poverty. His experience includes service as chief counsel for the Indiana Civil Rights Commission. He has served as a member of Jewish Family and Children's Services board of directors, a Cub Scout leader, a Russian Resettlement volunteer and a Jewish Community Center youth soccer coach.

In private practice for 30 years, he also has served for 18 of those years as a commissioner hearing civil cases for the Marion County Circuit Court.

Gary L. Miller

Gary L. Miller is a Republican running for re-election as Superior Court judge.

Miller presided in the court's criminal division, Room 5, from January 1991 until December 2000, handling more than 400 major felony jury trials. He now serves in the Civil Division. He received his B.A. degree from Indiana University in Bloomington in 1977 and his law degree in 1980 from the IU School of Law at Indianapolis.

He has served as a deputy prosecutor and in private practice with the Hollingsworth and Meek law firm. He teaches professional responsibility as an adjunct professor of law at the IU School of Law in Indianapolis. He will serve as president of the Indianapolis Bar Association in 2003.

The Pike Township Leadership Team



**LIZ
KEELE**
ASSESSOR
(Pull lever 15A)

**NANCY
DISON**
TRUSTEE
(Pull lever 16A)

**ROBERT
CLUTTER**
SMALL CLAIMS COURT JUDGE
(Pull lever 17A)

**JIM
NASH**
CONSTABLE
(Pull lever 18A)

VOTE FOR
PROVEN LEADERSHIP AND EXPERIENCE

Funding will be key as candidates near finish

Traditionally, although involved in politics from background positions in the campaigns and in raising money for them, few local Jews have run for public office.

That might be changing.

Lou Rosenberg and Ted Sosin, both running for judge-ships, are among the most familiar members of the Indianapolis Jewish community seeking public office this time around, along with David Orentlicher, whose race for the 86th Indiana House District could help sway the balance of power in the House. He is a Democrat facing Republican incumbent Jim Atterholt.

We'll soon be having a non-Jewish Marion County prosecutor because Scott Newman has chosen not to seek re-election. He was at least our second Republican Jewish prosecutor. Stephen Goldsmith held the office before becoming mayor of Indianapolis.

Most of the office seekers aren't Jewish.

Candidates for the prosecutor's job are Democrat Jim Osborn, Republican Carl Brizzi and Libertarian Kurt St. Angelo.

A three-way race for sheriff pits Democratic former U.S. Marshal Frank Anderson against Republican Lawrence Mayor Tom Schneider and Libertarian Party candidate Larry Campbell. Anderson has been leading in the polls. A controversy about Lawrence city workers hauling campaign signs for Schneider was bad news for him and sparked an

investigation, although he said there was nothing illegal going on.

In the Marion County assessor contest, incumbent Joan "Joni" Romeril, is challenged by Democrat Mark Batties and Libertarian Lewis Richardson.

Andrew Horning is the Libertarian running against Rep. Julia Carson, D-Ind., and Brose McVey, and there's a possibility he could act as the spoiler for one of the major party nominees in the close race.

The other Indianapolis area incumbent congressman is Republican Rep. Dan Burton, who has one of the safest districts in the nation for Republicans and is expected to be easily re-elected.

The top state office on the ballot is secretary of state. In that race the Democrat, Bloomington Mayor John Fernandez, has raised more than \$1 million — more than twice the amount raised by his GOP opponent, Todd Rokita.

Libertarian secretary of state aspirant Rebecca Sink-Burris has raised \$29,268 and has already spent most of it.

In other statewide races:

Republican State Auditor Connie K. Nass faces Democrat Barb Huston and Libertarian Bruce Parisi. Nass has raised about four times as much in campaign funds as the other two put together, so she has to be seen as the leader.

Candidates for Clerk of the Courts are incumbent Republican Brian Bishop, Democratic challenger Jon Bond and Libertarian Lisa Tennes.

Lieberman boosts Carson

Sen. Joe Lieberman of Connecticut, who was running mate to Democratic presidential nominee Al Gore in 2000, campaigned in Indianapolis last week for Rep. Julia Carson, D-Ind.

Lieberman was helping Carson's campaign treasury with a \$250-a-plate luncheon and a \$1,000-per-person reception.

He was on the scene clearly to try to better Democrats' strength against the GOP in the House, where Republicans hold only a six-vote advantage.

Polls have indicated Carson and McVey are running nearly even in the race to represent the 7th Congressional District, which includes most of Marion County. Because the national stakes are high, each party is backing its own horse. Rep. Charles Rangel, D-N.Y., who

leads the Democratic Congressional Campaign Committee, is slated for another Carson fund-raiser.

McVey has won a boost from House Speaker Dennis Hastert, R-Ill., and has visits coming up from Interior Secretary Gale Norton and Education Secretary Rod Paige.

Carson and McVey had each raised nearly \$700,000 by Sept. 30, campaign reports to the Indiana Secretary of State showed — but she still had \$591,000 cash on hand, while McVey had only about \$86,000.

Lots of cash on hand toward the end of a campaign enables candidates to air possibly crucial TV ads during the final few days before an election.

Having raised less than \$5,000, Libertarian Andy Horning was not required to file a report.

RE-ELECT

MARTHA A. WOMACKS MARION COUNTY AUDITOR



Integrity
Experience
Honesty
Fiscal Responsibility

Qualifications

- Current County Auditor
- 25 Years experience in government
- Masters Degree in Public Affairs
- Former State Representative
- Former County Assessor
- Former City Councillor
- Member of State Auditor Advisory Board
- Real Estate Broker and Level II Certified Indiana Assessor Appraiser

Accomplishments

- Online filing of property tax deductions (provides 24-hour access)
- Improved records management response
- Maintain County's fiscal integrity
- Improved Coroner's Office



Approved and paid for by the Martha A. Womacks for Auditor Committee, Michael Frick, Treasurer. Contributions are not tax deductible for federal income tax purposes.

Elect Ted Sosin



Circuit Court Judge

Lever 8A

- ✓ Community Action Against Poverty
- ✓ Indiana Civil Rights Commission
- ✓ Legal Services Organization
- ✓ 33 years practice of law
- ✓ 18 years judicial experience as a commissioner in the Marion County Circuit Court
- ✓ Russian Resettlement Program
- ✓ Board member, Jewish Family and Children's Services
- ✓ Cub Scout leader
- ✓ JCC youth soccer coach

✓ Cast your vote for Ted Sosin on November 5, 2002.

Authorized and paid for by the committee to elect Ted Sosin, Mark Shublak, Treasurer. Contributions are not deductible for income tax purposes.

ELECT JIM OSBORN for Prosecutor



*An Experienced Prosecutor for
a Safer Marion County.*

Authorized and paid for by Jim Osborn for Prosecutor, Marya E. Overby, Treasurer.



Mark D. Batties
Democratic Candidate
Marion County
Assessor

Responsibilities of the Assessor	Mark D. Batties' Experience
Coordination and review of property assessment appeals	Mark is an attorney with 30-plus years experience in real estate and business management.
Coordination and review of property tax exemptions for not-for-profit organizations	
Coordination and calculation of inheritance tax assessment	

During the past session, Indiana legislators put into law a new assessment system and adopted the Indiana Trial Rules for hearing appeals. This may generate many challenges for the Marion County Assessor's office. This new system will result in a more legalistic process that Mark D. Batties, as a attorney is better qualified to manage.

Please vote for Mark D Batties Ballot 14B

Authorized and paid for by the Committee to Elect Mark D. Batties, Oscar O. Grady—Treasurer

Five faith groups join 1st Amendment effort

WASHINGTON — The separation of church and state remains the "best means of assuring robust religious liberty and to creating a climate of mutual respect in a religiously diverse culture," five U.S. religious organizations declared in a joint publication issued Oct. 17.

A Shared Vision: Religious Liberty in the 21st Century was published by The American Jewish Committee, the Baptist Joint Committee on Public Affairs, The Interfaith Alliance Foundation, the National Council of the Churches of Christ in the U.S.A. and the Religious Action Center of Reform Judaism.

"As organizations committed to religious liberty as well as a dynamic role for religion in public life, we share a different vision about the future: a vision that avoids both the theocratic tendencies on one side and the hostility toward religion associated with the other," the religious groups said. "The separation of church and state requires that government refrain from promoting or inhibiting religion."

The Shared Vision publication was first published in 1994 by six religious and civil liberties organizations and more than 80 individuals. The current version was updated to reflect legislative and judicial developments in church-state law, such as school vouchers and charitable choice.

It is appropriate that religious people seek public

office and that religious organizations seek to influence public policy, the publication said. But it warned against making a candidate's religious affiliation or nonaffiliation a campaign issue and against invoking "divine authority on behalf of candidates, policies and platforms and the characterizing of opponents as sinful or ungodly."

Saying it "is wrong to tax citizens to support the teaching of religion," the religious groups oppose government funding of religious schools. They also oppose the "charitable choice" programs that permit pervasively religious organizations to receive public funds to provide social services.

The publication rejects the idea that government neutrality toward religion means that religious organizations should have the same access to government funding as secular groups.

"Far from the kind of neutrality proposed by some who would tear down the wall of separation between church and state—a vision of neutrality that would treat religion the same as secular pursuits, for good or for ill—the neutrality envisioned by the [Constitution's] Framers often requires government to treat religion differently," the publication said.

A copy of A Shared Vision can be downloaded at www.interfaithalliance.org. Hard copies of the publication are also available from any of the participating organizations.

**JOHN
O'HARA**
For
CONSTABLE
Washington Township
Democratic Candidate

Paid for by the O'Hara for Constable Committee,
Joe Dietz, Treasurer

Ehrenreich will speak At IU and Clowes Hall

Journalist Barbara Ehrenreich addresses the underside of capitalism in her best-selling book, *Nickel and Dimed*. Ehrenreich spent months working as a Wal-Mart clerk, hotel maid, and waitress to see if it was possible to make a living wage. Her conclusions about not getting by in America's troubled economy are darkly funny and often disturbing.

Ehrenreich will discuss her experiences on Sunday, Nov. 3, from 1 - 2:15 p.m. at the University Place Conference Center Auditorium.

Later the same day, Ehrenreich will join novelist Mary Gordon, critic Bell Hooks and moderator Scott Russell Sanders for a wide-ranging conversation about "Breaking Silence" on stage at Clowes Hall starting at 4:30 p.m.

The event is open to the public at no cost, but an admission ticket is required. Tickets are available at the Clowes Hall box office and may be available the day of the event.

For more information, contact Robin Waldron, 274-2455.

Both events are part of Spirit and Place, a civic festival taking place throughout central Indiana (www.spiritandplace.org).

Historical society elects board, officers

Judy Koor was chosen at the Oct. 13 annual meeting of the Indiana Jewish Historical Society to serve as president for the coming year.

She and other officers were elected to serve for one-year terms on the executive committee. The other officers are:

Benton Marks, first vice president; Trent D. Pendley of Crown Point, second vice president, and Irit Boukai, treasurer.

The society met at Broadmoor Country Club, with representatives attending from more than 12 different communities throughout

Indiana. They heard historian Carolyn Blackwell present a program about the Jewish history of small Indiana communities.

Elected to serve on the board of directors for a three-year term ending in 2005 were Nelson Behar, Fort Wayne; Benjamin Benjaminov, Terre Haute; Fred B. Chary, Valparaiso; Jim Klatch, Lafayette; Pendley and Maurice Schankerman and Donna Segal, of Indianapolis.

Frank Newman was elected to serve a one-year term on the board ending in 2003.

2 Jewish lawyers vying for office

By ED STATTMANN

Candidates for public office in the coming election in Marion County include at least two Jewish lawyers, Louis Rosenberg and David Orentlicher, both Democrats.

Rosenberg, a member of Indianapolis Hebrew Congregation, is a candidate for Circuit Court. He has long experience with the Indiana political scene, having lobbied for causes in the '70s that were unpopular with the Republicans holding sway in the Indiana Legislature.

What he wasn't able to win in the legislature, Rosenberg sometimes won through liti-

gation. He founded and directed the Indiana Center on Law and Poverty. He also helped organize the Indiana Migrant Law Reform Project and the Martin Luther King Multi-Service Center. He presides in Magistrate Court 99, a busy forum dealing with persons accused of Class D felonies - the class of felony that can be reduced to a misdemeanor.

His experience includes establishment of the Mental Health Diversion Court and serving as managing attorney for litigation for the UAW Legal Services Plan.

Rosenberg earned his law

degree at the University of Chicago.

Orentlicher, a member of Congregation Beth-El Zedeck, is new to politics, although not to civic involvement.

He is a physician as well as a lawyer. He is an expert on medical ethics and constitutional law.

Orentlicher is pitted against Republican James Atterholt, the incumbent in Indiana House District 86, which has become a high-profile race being watched as a possible indication of which way the balance of power is tipping between the two major parties in the Statehouse.

RAY BAKER

Democrat

Washington Township Trustee 2002

Please pull level 16 B

Angel Luis Ortiz

Democrat

for

Lawrence Township Small Claims Court Judge, Marion County

would appreciate your vote on November 5

"A Strong Supporter of the Working Men and Women"

Paid for by the committee to elect Angel Luis Ortiz - Susan Wrightman, Treasurer



JOLINE OHMART

Candidate for Washington
Township Assessor
Democrat

Twelve years banking experience included Chief Financial Officer and Mortgage Loan Officer. Seventeen years experience as a REALTOR. I'll give careful attention to all inquiries regarding re-assessment.

Authorized and paid for by Joline Ohmart for Washington Township Assessor Committee, Rose Marie Houff, Treasurer, 1133 Hawke Lane, Indianapolis IN 46220

Vote! November 5, 2002



Re-elect Judge

Tanya Walton Pratt

"I firmly believe that in this great democracy, our judicial system is capable of delivering fair, impartial and equal justice to all person's who come before the Courts."

Paid for by the Committee To Re-elect
Tanya Walton Pratt

Bonds dinner honors leaders, raises \$6 million



State of Israel Bonds honored its past local general chairmen and Women's Division chairmen for their years of service to Israel and the Jewish community at the Generations of Leaders Tribute Dinner this past Sunday, Oct. 20th at the JCC's Laikin Auditorium.

Honored were Robert Borns, Carl Cohen, Ivan Ekhaus, Harriet Goldberg, Hart Hasten, Mark Hasten, Donald Katz, Irwin Levin, Benton Marks, Herbert Melrose, Linda Melrose, Marvin Mitchell, Susan Mitchell, Douglas Rose and Peter Weisz. Each honoree was presented with the Freedom Award, a glass sculpture from Israel, and a certificate from Indiana Gov. Frank O'Bannon.

Gabriel Cohen, publisher and editor-in-chief of the P-O received a special award in recognition of exceptional and outstanding support of the historic and vital program to strengthen Israel's economic development.

Keynote speaker Tom Rose, publisher and CEO of the *Jerusalem Post*, called for a more aggressive stance on the part of Israel against terrorists and received a standing ovation from the audience.

Irwin Prince served as master of ceremonies for the evening. The dinner, which included a State of Israel Bonds video retrospective, brought in \$6 million in contributions. Since its inception, State of Israel Bonds has raised in excess of \$25 billion.

Pictured from left to right are Herbert Melrose, who, along with Harriet Goldberg, delivered the honorees' response; master of ceremonies Irwin Prince with honoree Linda Melrose and awards presenter Michael Blain; Peter Weisz with Michael Blain and Irwin Prince; and Irwin Prince with honorees Hart Hasten and Mark Hasten (right) and Michael Blain.

SBC AMERITECH'S HALLOWEEN



INDIANAPOLIS ZOO

October 25-27 • 3-6pm

- ♦ Trick-or-Treat from 4-6pm
- ♦ "Monster" Music
- ♦ Not-So-Scary Animal Show
- ♦ Batty Bounce House
- ♦ Elephant Painting Demos
- ♦ Haunted Halloween Train Ride*

*Requires an additional ticket purchase.

Free Parisian Trick-or-Treat Bags
(while supplies last)

Free with regular Zoo admission!
Members free EVERY DAY!



\$2 OFF ADMISSION to SBC Ameritech's Halloween ZooBoo

Offer good October 25-27, 2002
Valid for up to 4 people.
Not valid with any other offer.

#79



1200 W. Washington St., Indianapolis, IN 46222
(317) 630-2001 / Open 9am Daily
www.indianapoliszoo.com



More than \$1.8 million in financial aid available. Application deadline: January 17, 2003.

Fall Admission Events

Annual Open House

Tuesday, October 29, 2002

6-8:30 p.m., Grades 9-12
Advance registration is requested.

Sunday, November 10, 2002

2-4 p.m.
3-Year-Old Kindergarten-Grade 8
Reservations are not necessary.

- For prospective students and their families
- Tour our campus
- Meet with our faculty, students and parents

Parent Visitation Days

9-11 a.m.

Thursday, November 7, 2002

Grades 9-12

Tuesday, November 12, 2002

3-Year-Old, Junior & Senior Kindergarten

Thursday, November 14, 2002

Grades 1-5

Tuesday, November 19, 2002

Grades 6-8

Advance registration is requested. Please call the Admissions Office at 415-2777.

Park Tudor School
7200 North College Avenue
Indianapolis, IN 46240
317-415-2777 • www.parktudor.pvt.k12.in.us



Park Tudor School, Indianapolis' only independent coeducational college preparatory school for students in prekindergarten through grade twelve, admits students of any race, color, religion, nationality and ethnic origin.



PANDELL'S
Florist

822 FT. WAYNE AVENUE
INDIANAPOLIS, IN 46204

317.822.0100

Critic's Corner

Honored film is suds amid the Scuds

By CHARLES EPSTEIN

"Yana's Friends" starts its Indianapolis release this Friday at the Castleton Arts 3 theater.



This film is being hailed as Israel's most honored film, having won 10 Israeli Academy Awards.

Movie critics all across the United States have heaped high praise upon this film, which was written and directed by Arik Kaplun.

The question is why the encomiums? Why has "Yana's Friends" received such glorious acclaim? I cannot answer this question as my opinion differs completely from these commendations.

The 1998 movie takes place in Israel in 1991 during the

Gulf War with Iraq. Most of the dialogue is in Hebrew with English subtitles. "Yana's Friends" portrays some of the tremendous trials and tribulations the Israelis faced as the devastating Scud missiles arrived.

But the soap opera formula was tedious. Many characters are introduced, and the screenplay clumsily tries to tie all of them together. Another confusing element is the intrusion of black-and-white sequences in the color movie. I tried to interpret the black-and-white segments as those sequences that a character in the film is filming video scenes of. I quickly discovered that I was wrong in my supposition and still cannot fathom why some black-and-white sequences were in this movie.

I also found it difficult to get interested in the characters, as their motives were not clear and the soap opera formula overwhelmed me. To me, the acting was not award-worthy; neither was the writing nor the movie



DISAPPOINTING — Hailed as Israel's most honored film, "Yana's Friends" failed to win the praise of movie critic Charles Epstein.

as a complete experience.

There is a supposedly "famous" scene in "Yana's Friends" in which a couple makes love. The participants are wearing gas masks at the

time. This "memorable" scene did not interest me at all.

Captivating Evelyn Kaplun plays the title role of Yana. She can be seen in a supporting role in the hilarious

1996 Israeli comedy "Pick a Card." For me the most impressive performance was by Dalia Friedland as Rosa, a vitally important supporting role.

Nothing was exceptional in this film — neither the photography, the music nor the editing. Again why this Israeli film garnered so much praise is a mystery to me. I have seen many other Israeli films that were so much more entertaining, as the aforementioned "Pick a Card."

Just because a film is made in Israel does not automatically make it good. I admit I stretch my assessments in favor of films made in Israel. I confess my prejudice. However, "Yana's Friends" is a huge disappointment.

"Yana's Friends" will also be shown at the JCC on Sunday, Nov. 3, 3 p.m. as part of the Ann Katz Festival of Books. Admission is free, so you're only out the time if you end up concurring with Mr. Epstein's assessment.

Call for News

The P-O is happy to publicize your synagogue's/organization's news and events. To be included in our weekly coverage, send pertinent information to: Shoshana Harper: (theharpers@iquest.net) Vicki Jones: (drvickijones@ameritech.net) Jennie Cohen: (jenniecohen@aol.com)

We welcome relevant photos.

If you would like us to feature your child's bar/bat mitzvah, send details and a photo, either by e-mail (as above) or by snail mail: Jewish Post & Opinion, 238 S. Meridian, Indianapolis 46225.

The P-O is published on Wednesdays. The deadline for all materials is 5 p.m. Fridays.

Internet-Connect, Inc.

Affordable Internet Access for Central Indiana

Full Internet Access SLIP/PPP from \$19.95/mo.
Unlimited e-mail 120 hours/mo.

WWW page design and storage
Digital 33.6 • K56 Flex • ISDN
Windows 95 • Windows NT • Macintosh

Quality Service

Voice: 243-7888 or 834-7873

http://www.surf-ici.net e-mail: sales@surf-ici.net

Israel's Most Honored Film



★★★★½
—Chicago Tribune

"One of the best date movies
to come out in months" —N.Y. Post

"Such a sweet and winning film"
—Jewish Week

"Life Affirming and filled
with comic spirit" —N.Y. Times

Yana's Friends

AMC Castleton Arts Theater 4016 E. 82nd St. Phone: 595-6234

Obituaries

Phyllis Cohen, 62, won art awards

Phyllis Cohen, 62, who won awards for her art at state and local levels, died Saturday, Oct. 19.

Mrs. Cohen, born Phyllis Bluestein, was a 1960 graduate of Indiana University. She won art awards at the Indiana State Fair and the Indianapolis Art Center.

She was a member of Indianapolis Hebrew Congregation, National Council of Jewish Women, Indiana Help and Referral Network and the Indianapolis Art Center.

Survivors include her husband, Ralph A. (Buffy) Cohen; mother, Ceceila Goldstein

Bluestein; daughters Andrea and Nancy Cohen; a son, Robert Cohen; grandchildren Fisher Blue, Alexander Wiley and Georgia Kay Mitchell; and brothers Steve and Michael Bluestein.

Services were Monday, Oct. 21, in Indianapolis Hebrew Congregation. Burial was in Indianapolis Hebrew Cemetery South. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to Indiana University Medical Center Thoracic Oncology Program Fund.

Mark Lazarevich, 56, technician had worked at Park Regency

Mark Lazarevich, 56, an immigrant from Russia, where he was a graduate of the Radiotechnology Vocational College, died Saturday, Oct. 19.

Mr. Lazarevich worked as a maintenance technician for Park Regency Apartments for seven years until this year.

Survivors include his children, Anna Lazarevich and son

Andrey Lazarevich.

Services were Sunday, Oct. 20, in Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Indianapolis Hebrew Cemetery North.

Memorial contributions may be made to the donor's favorite charity.

Myths & Facts

Zionism is not racism

By MITCHELL G. BARD

Myth: The delegates of the UN World Conference Against Racism agreed that Zionism is racism.

Fact: In 2001, Arab nations again were seeking to delegitimize Israel by trying to equate Zionism with racism at the UN World Conference Against Racism in Durban, South Africa. The United States joined Israel in boycotting the conference when it became clear that rather than focus on the evils of racism, anti-Semitism and xenophobia that were supposed to be the subject of the event, the conference had turned into a forum for bashing Israel.

The United States withdrew its delegation "to send a signal to the freedom loving nations of the world that we will not stand by if the world tries to describe Zionism as racism. That is as wrong as wrong can be." White House Press Secretary Ari Fleisher added that "the President is proud to stand by Israel and by the Jewish community and send a signal that no group around the world will meet with international acceptance and respect if its purpose is to equate Zionism with racism."

Source: Myths and Facts: A Guide to the Arab-Israeli Conflict, by Mitchell G. Bard, www.JewishVirtualLibrary.org.

Candlelighting OCTOBER/NOVEMBER INDIANAPOLIS

October 18 • 5:43 p.m.

October 25 • 5:33 p.m.

November 1 • 5:25 p.m.

AARON • RUBEN • NELSON THE MERIDIAN HILLS MORTUARY

Since 1935

"The Jewish Funeral Home of Indianapolis"

Funeral Pre-Planning Available

1328 West 86th St.

near St. Vincent Hospital



846-6501



CLARK SERVICE CO. INC

Formerly Glenn H. Clark & Sons Plumbing
GENERAL PLUMBING, DRAIN & SEWER CLEANING

Water Heater Special

30-40 gal. gas • \$387.95

50 gal. elec. • \$397.95

Normal Installation

786-2244

Other items that we service:

- Well & Sump Pumps
- Water Softeners
- Gas Lines and Leaks
- Water Heaters • Garbage Disposal
- Frozen Pipes
- Residential & Commercial

PLC#103841

Do you know if you have

OSTEOPOROSIS?

Physician specialists in the field of Osteoporosis at Indiana University are looking for volunteers to participate in a research study for a new treatment option.

- To Qualify:
1. Female and less than 85 years old
 2. At least one year postmenopausal
 3. No Fosamax during the last year
 4. No hormone replacement or Evista during the last 3 months

• Free study related care including:


- Free lab work
- Free bone density measurement
- Free consult with a physician

• Compensated if accepted into a study

FOR MORE INFORMATION CALL:
ANNETTE 317-274-0945



INDIANA UNIVERSITY
SCHOOL OF MEDICINE


Lou Rosenberg
Democrat
for
Circuit
Court Judge

*Serving our Community
with integrity*



Lou Rosenberg

• Presiding Magistrate - Felony "D" criminal court

• Member Indianapolis Hebrew Congregation

• Endorsed Fraternal Order of Police

• Endorsed UAW and AFL-CIO

VOTE November 5th - Ballot 8-B

For more information on Lou's personal and professional background please visit our website at www.rosenberg4judge.com



Paid for and authorized by Lou Rosenberg for Judge Committee, Joe Deltz, Treasurer

Rona

Continued from page 2

Cost is \$20 person for PTA members and \$25 person for non-members. Please RSVP to Janie, 844-0776 or Ellyn, 848-2310.

Family Bingo Night is slated for Sunday, Nov. 3, from 5-8 p.m. at the Hasten Hebrew Academy. Bring the entire family to this fun-filled evening planned by the Hasten Hebrew Academy PTA. Enjoy pizza, pasta and salad stations, bread and desserts. Bingo, prizes, basket auction, 50/50 raffle, face painting, clown, door prizes and food are in store for all who attend. Cost: \$15 per adult in advance; \$18 at the door. Children pay according to age, i.e. you are charged \$6 for your 6-year-old, not to exceed \$10 per child. The family cost will not exceed \$50.

Please send your check by October 30, made payable to HHAI PTA, 6602 Hoover Road, Indianapolis, IN 46260.

Federation Fundraiser

On Tuesday, Oct. 29, the Jewish Federation of Greater Indianapolis will host its Annual Campaign Pacesetter Event at The Fountains in Carmel. General Wesley K. Clark, Former NATO Supreme Allied Commander is the keynote speaker. This event is open to contributors of \$100 per person or \$200 per family to the campaign. Cost for the event is \$50 per person and \$100 for patrons.

Art and Music

Saturday, Nov. 2, the Indianapolis Hebrew Congregation is hosting a night of art and music. The preview begins at 7 p.m., with music by the 65th Street Klezmerim. The art auction begins at 8 p.m. Admission is \$8 in advance, \$10 at the door.

If you can't make it on Saturday night, come on Sunday, Nov. 3, for the art sale from 8:45 - 1 p.m. Admission is free. For more information, contact Elyse at 769-4048.

Lectures

Sunday, Nov. 3, 9:30 a.m., Congregation Beth-El Zedeck will host visiting scholar Debra Haffner, "Breaking the Silence: Parenting Issues and Sexuality - Talking About Sex with Your Children, Teenagers and Grandchildren," 253-3441.

Also on Sunday, Nov. 3, Leonard Nimoy is the featured guest of the Block Forum Series held at the Indianapolis Hebrew Congregation at 7:30 p.m. Tickets are \$20 each. Call 255-6647.

On November 10, 7:30 p.m. in the Laikin Auditorium of the Jewish Community Center, the Jewish Community Relations Council and the Anti-Defamation League will co-sponsor a talk by Ken Jacobson of the ADL on "Anti-Semitism: Global and Local." For more information you may contact the JCRC at 926-2935.

Elect someone you can trust

"Jackie has shown through her work on the Council and as chief financial officer of the Library that she is a dedicated public servant who cares about the community."

Bart Peterson
Mayor Bart Peterson

DEMOCRAT FOR AUDITOR

JACKIE NYTES

Financial leadership that makes sense.



VOTE NOV. 5TH

Marion County Voter

Hotline

327-5100

Authorized and paid for by the Committee to Elect Jackie Nytes
Mark Day and Stephen Towns, DDC,
Co-chair Susan Williams, Treasurer



Visit our OPEN HOUSE
for Prospective Students

SUNDAY, NOVEMBER 3, 2002

12:30 - 3:00 p.m.

Register online for Entrance Exams (11/9 or 11/16)
and Shadow Visits from now through March 14, 2003



BREBEUF JESUIT

PREPARATORY SCHOOL

More than an education... lessons for a lifetime.

2801 W. 86th Street ♦ Indianapolis ♦ Admissions 876-4726
www.brebeuf.org

Beth White, Democrat for County Clerk— Leadership you can count on



Beth ★ ★ ★ ★

WHITE

★ ★ ★ County Clerk

www.bethwhite.org

Paid for and authorized by the Committee to Elect Beth White, Bart Brown Treasurer.

Jewish Post & Opinion

Winning the campus wars by beating the drum for Israel

By MITCHELL BARD

The fall semester is in full swing, and the nation's campuses are already rocking with anti-Israel activities as the usual parade of anti-Semites make their vitriolic speeches and seek to delegitimize Israel through the divestment and other hate campaigns. Jewish students have responded to these attacks with unprecedented vigor, but the key to winning the war on campus is not reactivity, it is proactivity.

The goal is not to be more radical than our critics or to try to outdo their street theater of the absurd. Our goal is to set the tone for the entire year on the campus, a tone that is pro-peace and pro-Israel. We want to create a climate where there is always something going on related to Israel, so that Jews and non-Jews see that we are proud to stand with Israel and that it is cool to be pro-Israel. We are on the side of right and we are going to stand tall and make every Jew on campus feel comfortable to be Jewish and pro-Israel.

The way we are going to do it is by beating the drum for Israel. What I mean by beating the drum for Israel is to constantly have some activity related to Israel going on. Depending on the size and activism of the particular campus, it can be daily, weekly, or monthly. By beating the drum for Israel, Jewish students set the agenda. They are not sitting back waiting for the other side to assail Israel, and they are not reacting to their attacks. If our drumbeat is loud enough, we can drown them out altogether, and it may be possible to ignore some or all of the detractors' activities. The anti-Israel students are going to be shouting in frustration because every time they turn around the bloody Jews and their supporters are putting on another program about Israel.

The drumbeat should not be restricted to politics. Every aspect of Israel should be explored, discussed, and celebrated on the campus. Bring speakers to talk about current political events, archaeology in Israel, the high-tech industry in "Silicon Wadi," advances in medicine, and the environment. Sponsor cultural activities such as dances, art exhibitions, and concerts. Invite classmates to Shabbat dinner and talk about Israel, create a tour of Israel on campus, study Hebrew.

The anti-Semites believe Jews control the media. If it were true, every Jew in America wouldn't be convinced the press is anti-Israel. But there's no reason why Jewish students shouldn't try to take over the campus media. Join the staff of the paper and radio station. Become an editor or writer. If you aren't on staff, send in op-eds and features.

Don't wait for someone to attack Israel, start beating the media drum by sending in letters and articles today, and continue every week until school ends. Make the other side respond to you. Ideally, the Jewish student message should focus on the positive, especially Israel's desperate craving for peace and the risks it has taken – and is prepared to take – to end the conflict with the Arabs.

Don't stop at control of the press. Jews should beat

Editor's Chair

We've pointed out here the paucity of members of the Jewish community who take advantage of the opportunity for full strength and good health available to those who exercise regularly in the beautifully outfitted gymnasiums of our Jewish Community Centers.

The answer may be for our Jewish Community Centers, as an incentive, to offer to the Jewish community at large a free month access to their gymnasiums and swimming pools. Not only would this be generous to those who accept, but it would in the long run build membership.

Monkey suit newly garbed

ATLANTA — It's Georgia, not Tennessee, but it's another battle over the teaching of evolution.

Jeffrey Selman is suing the Cobb County School District, whose seven-member board voted in September to approve the teaching of both creationism and the theory of evolution.

Selman, 56, said he did not want to stand by and see education jeopardized.

Since the 1925 Scopes Monkey Trial in Tennessee, U.S. courts have barred public schools from teaching Bible-based creationism. However, the creationists have never given up.

Selman, who is not affiliated with a

synagogue, has one child attending elementary school in the Cobb County school system.

He has the backing of the Anti-Defamation League and says it is clear people attacking the theory of evolution are religiously motivated.

Deborah Lauter, southeast regional director of the Anti-Defamation League, praised Selman for attacking injustice.

The teaching of evolution is generally not a problem in Jewish schools, said Rabbi Joseph Abrams, principal of Yeshiva Atlanta. He called evolution "a process of creation," and said scientists need not be in conflict with religion.

the drum at the student government as well. Run for office, join committees, volunteer. You want to have a say in how student funds are spent so they are used for pro-Israel activities and not for programs that violate the will of the students or promote hate and anti-Semitism.

A drum is not always a solo instru-

ment. It is not the Jews versus the world. Jewish students have allies on campus. Seek them out. College Democrats and Republicans, Christian groups, ethnic organizations, Greeks. You don't have to agree with everything they stand for, but they may be willing to support Israel, and you

Continued on next page

HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

Progress foreseen against fatal ailment

ROCKVILLE, Md. — The National Institute of Health held its first conference on familial dysautonomia here recently.

FD is a fatal degenerative genetic disease linked with a recessive gene carried by 1 in 30 people of Eastern European Jewish descent, meaning it is as common as Tay Sachs and almost as common as the non-fatal Gaucher's Disease.

FD Hope, a non-profit organization, had requested the conference because little progress against the illness has been made since the first cases were

diagnosed about 50 years ago.

Information from the experts conferring indicated their research likely will lead to a treatment that will halt the progression of this disease and will have a wide-reaching impact on a number of diseases beyond FD.

"We are now asking the right questions," said researcher Dr. Berish Rubin of Fordham University, who discovered the gene that causes FD. "A lot will be learned from this experience that will help other diseases."

Israeli public workers launch protest strike

JERUSALEM — About 140,000 public workers went on strike in Israel to protect their pension funds.

The workers protested taxing of contributions to the funds.

Government offices were closed to the public and gar-

bage began to pile up in the streets.

Ofer Einy, head of the Civil Workers' Union, said the strike would continue until the government cancels the decision to tax pension funds and negotiates with workers, who also seek pay raises.

Myles Brand to head NCAA

BLOOMINGTON, Ind. — The nation will soon be minus one Jewish university president, but he'll be moving into a position of even greater prominence.

Myles Brand, president of Indiana University here, will be moving north to Indianapolis to run the National Collegiate Athletic Association.

Brand has made headlines before—particularly by firing IU basketball coach Bobby Knight. His new job puts Brand in position to again deal with Knight from a powerful position.

Brand, 60, will assume his NCAA duties Jan. 1. He has been president at IU since 1994.

Fleisher ties for second

NAPA, Calif. — Bruce Fleisher tied for second in the Napa Valley Championship, earning \$104,000. Morris Hatafsky, 11 strokes behind the winner, had to be satisfied with \$15,865 for his efforts.

Campus

Continued from prev. page
should see if that can be the common ground on which you can stand together.

Young Jews should educate their fellow students and themselves. Read everything you can, and try to pass on your knowledge to others. Read *The Complete Idiot's Guide to the Middle East Conflict* and *Myths and Facts: A Guide to Understanding the Arab-Israeli Conflict*. Don't be afraid to read what the other side has to say; in fact, it is incumbent upon you to know what they are saying and how to respond. If you do the research, you can't help but be pro-Israel, because that is the side of right and truth.

No, Israel isn't perfect. American Jewish students have no obligation to defend every Israeli action and every right to express an independent view. They do, however, have an obligation to put issues in the proper

context. So long as you have a love of Israel, it is possible to have legitimate concerns, as every citizen of Israel does.

Critics, however, who do not recognize Israel's right to exist, who speciously denigrate Zionism as a form of racism, and whose intent is not to improve Israel but to destroy her, are nothing more than anti-Semites trying to use the academy's guarantees of free speech to cloak their bigotry.

Instead of hearing what the anti-Semitic and anti-Israel forces are doing on the campus, I want to hear the constant sound of the drumbeat of Israel thundering across the land. Am Yisrael chai.

Dr. Mitchell G. Bard is the executive director of the American-Israeli Cooperative Enterprise (AICE) and webmaster of the Jewish Virtual Library (www.JewishVirtualLibrary.org).



OF BLESSED MEMORY—Palmach Ze'evi holds a Torah scroll to be placed in The Tomb of the Patriarchs at Hebron in memory of his assassinated father, Rehavam Ze'evi, who was Israel's minister of tourism.

Obituaries

Annenberg, philanthropist, owned *Philadelphia Inquirer*

PHILADELPHIA – Walter H. Annenberg, former ambassador to Great Britain, who endowed two journalism schools and provided liberally to many local institutions, died at the age of 94.

"Philadelphia lost one of its most distinguished citizens," said Harold Goldman, president of the Jewish Federation of Greater Philadelphia.

Annenberg owned the *Philadelphia Inquirer* and two racing publications.

He was a generous con-

tributor, giving \$15 million to Operation Exodus in 1990. Shortly after the Six Day War broke out, he gave \$1 million to the Israel Emergency Fund. His gifts over the years to the Federation totaled in excess of \$30 million. On a single day in 1993 he announced \$120 million gifts to both University of Pennsylvania and University of Southern California.

Annenberg was appointed ambassador to the Court of St. James by President Nixon in 1969.

Rosow served as U.S. ass't secretary of labor

WHITE PLAINS, N.Y. – Jerome Rosow, who served as president of the Industrial Relations Research As-

sociation and was the U.S. assistant secretary of labor from 1969 to 1971, died at the age of 82.

Warhaftig saved thousands of Jews

JERUSALEM – Rabbi Zerah Warhaftig, whose credits include the signing of Israel's Declaration of Independence, died at the age of 96. He was a founder of the National Religious Party, served in nine Knessets, composed the legislation for the Law of Return, and was religious affairs minister in three governments.

As a youth Warhaftig was active in Zionist youth groups in Poland and made history when he persuaded Japanese Consul Sempro Sugihara to defy his government and issue life-saving visas to thousands of Jews, including the entire

Mir Yeshiva.

In 1941 he moved to the United States, where he served as president of Hapoel Mizrahi and as a member of the executive committee of the World Jewish Congress.

Warhaftig moved to Jerusalem in 1947, earning a law degree from Hebrew University. He headed the legal department of the provisional government and helped draft a constitution for the new state of Israel.

A Torah scholar, Warhaftig published several books on Jewish law. In 1983 he won the Israel Prize for service to his country.

Rabbi Chyet headed HUC-JIR's graduate studies

Rabbi Stanley F. Chyet, professor emeritus of American Jewish History at Hebrew Union College-Jewish Institute of Religion, died in Los Angeles on Saturday, Oct. 19, after a lengthy struggle with cancer.

"Professor Chyet's contributions to the translation of Hebrew poetry and American Jewish history were significant and numerous," said HUC president David Ellenson. "Stan was a passionate advocate of social justice, a teacher committed to his students, and a gifted poet."

Rabbi Chyet was director of the Edgar F. Magnin School of Graduate Studies, the American Jewish Archives. He served as special assistant to Uri Herscher, president of HUC-Skirball Cultural Center.

He is survived by his wife, Geri Chyet, and children Susan and Michael.

A funeral at HUC-Skirball Cultural Center on Oct. 22 was followed by a private interment.

Kolitz was columnist, teacher at Yeshiva

NEW YORK – Zvi Kolitz, best known for his story "Yosi Rakover Talks to God," which he wrote for a Jewish newspaper in Buenos Aires, died at the age of 89.

For 32 years and until a few weeks before his death he wrote a weekly column for the *Allgemeiner Journal*. He also taught courses in Jewish thought at Yeshiva University.

Magen David Adom U.S.A. Magen David Adom Israel Working together to save lives.

Israel needs your support Now, more than ever.

Please enable us to continue supporting the lifesaving work of Magen David Adom in Israel by making an urgently needed contribution!!!

Make your tax deductible donation to:

Magen David Adom U.S.A.
8930 Gross Point Road, Suite 800
Skokie, IL 60077-1864

or call TOLL FREE 866.583.8539

Secured on-line donations
available through our website at:
MagenDavidAdom.org
(Visa and MasterCard accepted)



Act now! Help us to help others.

We are an I.R.S. designated 501(c)(3) Not For Profit Organization registered in the state of Illinois and throughout the U.S.A. FEIN 36-2443175. All contributions are tax deductible as provided by the law



The Art of Observation

It's all going as planned — or not

By RABBI ALLEN PODET

Hardly a man jack among us will maintain that he or she has gotten where we are by him- or herself. Almost all of us — except the most arrogant



and self-impressed — will admit that we have gotten considerable help. Not just from people, but from "another place."

Certainly I admit freely that it has been that way for me. I have tried to be in command of my own life, and I have been very ready to accept the responsibility, the credit and the blame, for my own decisions. I have, like many of us, deluded myself that I am the captain of my ship, or at least the steersman, and it has been a great comfort to me to feel so powerful, even when I have seemed to be steering for a shipwreck.

The uncomfortable truth is that things have worked out far better for me than I could possibly have planned, and the destiny that has shaped my travels thus far seems to have been finding its own way with little regard to my best laid plans. At the very most, my disasters and failures, almost always of my own making, seem to have been forgiven. I mean by that that whenever a door has closed, it has not been long before another has opened.

This is not a comfortable position in which to be. It is much more comforting to believe that this is a world of blind chance. There are no plans, and there is no Planner. There is no direction or intention. If a bit of good luck comes our way, why, that's all it is, luck. And because our good fortune is merely blind luck, which could just as easily have happened to any other person, it follows that being the beneficiary of such luck places no special obligation upon the lucky one. How very comforting. Such a philosophy exonerates us from any responsibility to those who, by the blind workings of chance, have fared less well than we.

Indeed, we are all too aware that our present happiness, based on chance, could

change over in an instant, which is yet another reason to enjoy it while it is here, with no particular thought to those who do not share in that happiness. My mother did not live in a world of chance and blind luck. She, on the contrary, held to a different philosophy. She believed in the Yiddish doctrine of *bashert*, "destined." So does my wife.

When we are at present

find out what one's role is supposed to be. That leads to questions like, What does God want of me? What should I be doing in this case? The chaos-believers will deny that the word *should* means anything at all. It does not belong in one's thinking in any way, they say. The plan-believers, on the other hand, cannot escape the word and concept of *should*. If there is a plan, then we are part of it,

The argument of creation versus evolution is a phony one. Just as a man may build a table using a tool, so some higher force may create a world after its own plan using the tool of evolution. Thus, she said, she believes in the general theory of evolution, but considers that it is a tool in the hands of a higher, planning power.

looking at a house that we might buy, and the salesperson starts in with the usual song and dance about this being such a very special opportunity, once in a lifetime and all that, Valerie Jill will say that she does not care to rush into something. If we are supposed to have that house, then it will be waiting for us tomorrow or the next day. If it is sold meantime, as the salesperson threatens will surely happen, then we were not meant to have it. My wife: the family Muslim.

In a way my attraction to a world of chance and chaos is more comfortable, as I said, because it frees me from any responsibility. I am not, as the ecological types are forever preaching, a "steward" of any kind. No higher power has put me in charge of anything. I therefore owe nothing to those less fortunate, or to the environment, or indeed to anyone or anything. Valerie Jill, on the other hand — or my mother for that matter — inhabits a world not of chance but of plan. Some things are destined to happen, other things are not. *Mensch tracht, und Gott lacht*, the generation of Yiddish-speaking people used to say: Man plans, and God laughs. Meaning there is a divine plan, and you can make whatever plans you wish, but the Planner's plan is the one that will come true in the end.

For one who lives in such a world, there is an obligation to play one's role, or at least to

and in the divine production, be it a comedy or a tragedy, we have a part to play; we are called upon to play it well. Are we playing our part well? Raise the curtain on Jewish guilt.

Since there is no way to prove the case one way or the other, I personally go from one extreme to the other. I like the comfort of believing in chaos, but in my heart I cannot pretend that the blessings which I have are of my own doing. Nor can I think that the rich blessings which I and many others enjoy are mere chance.

I am reminded of a philosophy class I taught where the question of evolution came up. We all read the theory of how, by chance, a certain collection of chemicals, perhaps amino acids, just happened to be floating near one another in the sea when a storm came up. A bolt of lightning hit them, and pouf! there was a living cell. From this jot of life came a bacterium, the ancestor of us all, and from that bacterium, the one-cells, the plants, all the fishes in the deep blue sea, and on to you and me. Valerie Jill the scientist — biology and chemistry — was sitting there and threw in her 2 cents as follows:

The argument of creation versus evolution is a phony one. Just as a man may build a table using a tool, so some higher force may create a world after its own plan using the tool of evolution. Thus, she

said, she believes in the general theory of evolution, but considers that it is a tool in the hands of a higher, planning power.

And why, we asked, could

evolution not simply have operated by chance? The answer, she said, is time. For evolution to have operated purely by chance would have taken,

Continued on page 14

Teen Scene

My mom is a Jewish mother

By JULIE COHEN

"There is more to being a Jewish mother than being Jewish and a mother." This very true statement is the first line of



Daniel Greenburg's short story *How to be a Jewish Mother*.

I am reading this prose piece for my school's speech team. It is about 10 pages long and is a recollection of Greenburg's experiences with his mother. This is probably the funniest Jewish piece I have ever read. Just so your day can be a little brighter, I will summarize the funniest parts for you:

Always point out both the good and the bad aspects of every situation. This is a true characteristic of a Jewish mother. For example, I come home from school with an A+ on my history paper. My mom points out that although its great to write well, I need to work harder on that B in math. Great, Mom! Thanks for raining on my parade. On the other hand, if I come home with an F on my history paper, my mom will be sure to point out that since I had such a high grade in the class *before* the terrible paper, it won't affect me too badly.

A Jewish mother cannot stand an empty mouth. Wow, this one is by far the most obvious characteristic. So I'm at my grandma's house, and I don't want to eat anymore brisket. So my mom and grandma both home in on me and ask me if I want some spaghetti instead. "No, thanks, I'm actually full," I say. Obviously, this is not an acceptable answer because, just as I finish my sentence, a pile of potatoes lands right in the middle of my

freshly cleared plate.

It is important for a Jewish mother to find a use for everything. So what if there's nothing interesting in the Sunday paper; we'll use it as drapery in the basement. Or better yet, we'll use the comics section as wrapping paper.

A Jewish mother must be on top of things when it comes to her children's relationships. If your son or daughter isn't interested in the opposite sex yet, have a party at your house, showcasing your new couch while serving macaroons to nosh on. My mom hasn't pulled this one yet, but that could be because I don't let her get on top of things when it comes to relationships with the opposite sex.

Most important, a Jewish mother must have the ability to not only feed her guests, but entertain them as well. Whether this is taken care of by playing Mah-Jongg or telling a story about last week's sermon at synagogue, a Jewish mother must always have stories to tell and games to play.

As I contemplate how each characteristic fits into my family life, I realize how comical and unique Jewish mothers really are. Mine is always in the know (which can sometimes be a bad thing), she always keeps food in my mouth, and she always wants the best for me. Whenever it's raining, she always gives me the umbrella while she darts through the parking lot to the car so she can pull it up for me.

Whenever I've had a bad day, she makes me my favorite chamomile tea, and we sit on the couch in our pajamas and talk for hours. Whenever I need something new, like a pair of stockings, she goes to the store and buys not one pair, but two, just in case one gets a snag.

Daniel Greenburg was right: there really is more to being a Jewish mother than being Jewish and a mother.

Julie Cohen welcomes reader comments at: julie447@aol.com.

Social Calendar

A promotion, two weddings, and Midge's memoir

By JEAN HERSCHAFT

The *Forward's* executive Sam Norich announced that his national English Jewish



weekly publication is opposed to a U.S. war with Iraq. It was on the Leon Charney Report's heavily watched cable series now in its 13th year.

The decline in total Yiddish weeklies is to be viewed by the folding of the offices of Gershon Jacobson's

Algemeiner Journal in Manhattan from full offices to a P.O. Box in Brooklyn. Jacobson has a house in the boro. His paper also carries within its pages four in English.

Rabbi Alvin Kass (Conservative), long-time chaplain of the New York Police Department, was elevated to chief chaplain (2-star) at formal ceremonies at One Police Plaza. Kass was blessed with a personal honor when his son, Dr. Lewis Kass, was married to Sara Ann Cohen at the Hilton. Dr. Kass is on the pediatrics staff at Albert Einstein College of Medicine. The elder son, also an M.D., is married to the daughter of Rabbi Neil Gillman.

Another marriage of note: John Podhoretz, son of Norman Podhoretz, a 35-year veteran as chief editor of *Commentary* was married to Alya Cohen, assistant producer of the national WNBC TV sensation, "Saturday Night Live." John, a columnist for the *New York Post*, is a former White House speech writer for President Reagan.

The announcement of his wedding was very low key, made as the last sentence of his long *Post* column and not cov-

ered by the dailies.

On our library shelf is his dad's 1967 book titled *Making It*. Now there is another book titled *An Old Wife's Tale* by Midge Decter, his mom, subtitled "My Seven Decades in Love and War."

"A splendid memoir," the *Wall Street Journal*, among many, lauded. And it is a splendid portrayal of her life draped across the American years of events: political and women's swing to the women's movement. Midge was a total conservative lady editor who rose to the top of the movement as exemplified by her rising to the top tier of President Ronald Reagan's White House committee... the nation's most renowned female conservative.

She was executive editor of *Harper's* and has appeared in *The Atlantic*, *American Spectator*, *The National Review* and *The New Republic*.

She has four adult children, two each from her two marriages — three daughters and a son. One lives in Jerusalem with her four children (Ruth). Rachel, the eldest, lives in Washington with her husband, Elliott Abrams, who served in the Reagan Administration in the '80s. (Of interest is that the late Rabbi Seymour Siegel of JTS, who was the first executive director of the U.S. Holocaust Museum and a close friend of the Podhoretz family, had wedded the two.) All her brood spent time in Israel.

Midge was the toughest critic of Women's Lib — Betty Friedan and *The Feminine Mystique* and Gloria Steinem and *Ms. Magazine* — and still is. She and hubby Norman are now both retired, living in the East Hamptons in a newly built home.

Norman had retired from *Commentary* after 35 full years in '95 at age 65.

Their son's marriage this month must have been a welcome blessing. Midge's book is now available in paperback from Regan Books.

Media Watch

"JAG," Israel, and conversion

By RABBI ELLIOT GERTEL

CBS's popular series *JAG* (Judge Advocate General) began the new TV season with a curious episode about the Israeli army, conversion to Judaism, and court martial.

At the beginning of the hour we witness an American, Peter



Maars (affectingly played in low key fashion by Steven Petrarca) operating electronic imaging equipment for the Israeli army and helping them to determine which Palestinians might be carrying dangerous weapons. We are told that this is taking place in the "Occupied West Bank." Yet the writer, Dana Coen, does not condemn Israel's doing policing in the West Bank. Maars explains rather early in the program: "Israeli citizens were being murdered in their own neighborhoods."

Soon into the drama, Maars is arrested and shipped back to America from Israel to face court martial proceedings. It seems that he has deserted the Marines. From the outset we hear his protest that he had "no redress" but to leave the Marines because he had been "persecuted" by anti-Semitism in the U.S. military. He tells officials that he regards walking away from the Marines "more as changing alliance than deserting. I could no longer serve as trained." He adds, "I figured that I wouldn't be useful to the country of my birth, so I'd join the country of my faith."

The writer cleverly sets up the episode to provoke the audience. The viewer's first reaction—even, or especially, the Jewish viewer—is to wonder how someone can whine about bigotry given collective Jewish experience and American checks and balances and recourses. After all, by all reports, it is only one Marine corporal who made Maars's life miserable. Also, Maars practically falls back from extradition saying, "I love Israel; everything about it—the culture, the food, the passion for life. I want to go back." For a moment we

wonder whether the theme will be dual loyalties.

But Coen does not tease us for long. The writer explains everything quickly and sensibly, or, rather, allows Peter Maars to do so. He says that his corporal became hostile to him when he found out that Maars had converted to Judaism. During the trial, we learn that the corporal kept calling him a "new Jew" and asking whether he was circumcised. When Maars went to his captain, the latter assumed that he was over-reacting because he was a new convert to Judaism. Maars protests that he joined the military "to fight Jew-hating extremists, but not in my own platoon."

Coen makes it clear that Maars is no coward. It's not that he didn't fight back. At one point he beat up the corporal when he had cause to believe that the latter was going to injure him. At the trial, an official of the Israeli Army testifies that Peter Maars put himself in harm's way every day, and for the most idealistic reasons. The electronic equipment he operated made him a target for rock-throwers, snipers, and gasoline bombs.

His expertise enabled him "to save many lives on both sides of the conflict." The Israeli describes Peter as "trustworthy, brave, and skillful," and as "limiting civilian casualties" by making it unnecessary for soldiers to use massive fire power against populated buildings. The devices enabled Peter and his colleagues to evaluate each individual threat. They put themselves dangerously close to snipers and bombers in order to spare lives.

This is, by any standard, a novel, creative, and thoughtful approach to the themes of Judaism and the State of Israel. It may be the first time on television that the word *spiritual* is used with respect to a Jew's attachment to Israel. At the trial, the Israeli testifies that he was impressed by Peter in the "spiritual sense," that is, that Peter's "interest was to defend the Jewish State, not to harm Palestinians." He thus became a role model for overstressed and angry Israeli soldiers.

Yet Peter Maars is the overstressed one in the case made during the court martial trial by series principals David James Elliott and Catherine

Bell — and, for that matter, by the writer. His corporal was not the only one to have a "bad reaction" to his conversion. His mother told him he'd burn in hell and then spit at him. His Jewish fiancée, Leslie Rosenbaum (Betsy Brandt) contritely comes forward and confirms suspicions that he deserted because she caved into her parents' pressure and broke their engagement.

Peter, we are told, converted to Reform Judaism; Leslie's parents are Orthodox, and she had encouraged his Reform conversion because it is hard to keep kosher or observe Shabbat in the military. Clearly, writer Coen felt compelled to raise the issue of Jewish divisiveness over conversion. It would have been helpful had the writer explored somewhat the unified approach of the rabbis in the military chaplaincy and Orthodox guidelines for military service in a secular society.

Coen indicates, in a rather backhanded way, that Peter Maars may have converted to Judaism, at first, because of his Jewish fiancée. We do not learn this until well into the hour. Before that, we are told that his father died when he was young. Peter says he did not have "much religious guidance when growing up." His mother "preached the Bible, but didn't practice it."

He chanced to reconnect with an old Jewish friend who invited him to a Passover seder, where Peter found himself "relating to the value system" of a "tight-knit" community. The themes of the seder—exile, the need for a homeland (that is, for a home) — "resonated" with him. The implication is that he met his fiancée-to-be at around that time, thus clinching his desire to convert. But he admits that he joined the Marines to "escape" from his rootless childhood.

Is Coen telling us that Israel is the only home in Peter's life and that somehow it became home by default after all the times he was deserted and in turn ran away from others? Are we offered a psychological portrait of a convert that suggests that he is doing all the right things because he has been wronged? Is he then acting out of nobility or out of desperation? Or are we being told that there is little difference?

Continued on page 14

In Recognition

Margot Strauss Garon has received the 2001 Endowment Achievement

Award of the United Jewish Communities of New Orleans.

It's Arlene Peck!

Red Cross bans Israel Magen David Adom

By ARLENE PECK

I wrote this a couple of years ago and just came across it. It just goes to show how the situation hasn't changed at all since then.



I'll tell you a little secret that I'll bet not too many of you know about. Everybody thinks the Red Cross to be a wonderful humanitarian organization. Right? Right. In fact, that belief goes way back to 1864, when the leading nations of the world signed a treaty to provide protection in time of war for hospitals, medical personnel, and the patients in their care. At that time it was decided that the universal symbol of this helpful organization would be the Swiss flag with its colors reversed. Simple, huh?

Well, maybe not so simple. In some of the Arab countries where people who are Muslims live, they didn't like the idea. They considered the cross a symbol of the Christian religion, and that was distasteful to them. This could have been a problem for them; however, as usual, the powers that be bent over backward to keep their Arab friends content.

Luckily, this body of benevolent countries who were already in the Red Cross agreed. Without question, they were happy to accommodate and to include the Arab nations into this organization, using their Red Crescent. For those of you who are unaware, the Red Crescent is a symbol derived from Islam. So, now there were two symbols connected to this charitable organization. Nice huh?

Aw, but, that's also where it stopped. Since 1949, when the then newly independent State of Israel asked for recognition for their own emblem, derived from the Jewish tradition—a red Star of David—their request was refused. This supposed paragon of noble principles of universality and neutrality called the Red Cross gave the Jewish State the choice of Christianity or, even

better, the crescent of Islam as their official symbol.

So, as a result of their refusing to accept the only terms they were offered, Israel opted to stay with the ancient symbol of the Jewish faith. So now, since 1949, Israel's symbol, the Magen David Adom has not been permitted to join the In-

daughter, Dana, who lives nearby, has gone to give her platelets every month, which saves a life somewhere. I think that wonderful.

However, every time she would drive over to the Red Cross, I would give that child grief about her choice of charity. I felt that if the Jewish sym-

According to the literature that I've received from the American Jewish Committee, "The American Red Cross, to its credit, pledged to right this wrong." Well, I remember writing a column like this around 15 years ago. I spoke with their cooperate office and was assured that the problem was recognized and that they were diligently working to change the situation.

ternational Federation. At least the Red Cross is consistent. Almost 52 years later, Israel's organization is still denied full Federation membership.

It is outrageous that Israel is the only country in the world whose humanitarian emblem has ever been formally rejected. The Magen David Adom is still, so many years later, neither a full, nor an equal member of the Red Cross. Why are we so willing to accept this double standard? I find it outrageous!

This pattern of deception and discrimination dates back even further than the birth of Israel. I remember, several years ago, visiting the concentration camp in Prague with my children. The event touched me deeply, and it was there that I found out that the Red Cross was the same organization that reported back to the world after their visit that "the Jews really weren't treated so badly." After personally seeing the awfulness that the Jews were subjected to at that "house of horrors," there's no way anyone could have made such a report who wasn't anti-Semitic.

They failed to help the Jewish community during the worst time of its history. So why would we be idealistic and think that their motives have changed? My children all have AB negative blood. My

bol was unacceptable to them, then my child's Jewish blood platelets shouldn't be given either. Finally, she agreed to indulge me, and now she does the same thing; however, now it's at that wonderful Jewish hospital, Cedars Sinai, here in Los Angeles.

According to the literature that I've received from the American Jewish Committee, "The American Red Cross, to its credit, pledged to right this wrong." Well, I remember writing a column like this around 15 years ago. I spoke with their cooperate office and was assured that the problem was recognized and that they were diligently working to change the situation.

Frankly, after all this time, I don't believe them. I also think the American Jewish Committee naïve if they think this body of bureaucrats is working in our best interest. The International Committee of the Red Cross, the Federation of the Red Cross, and the Red Crescent Societies have not and do not intend to ever accord full membership to the Magen David Adom unless absolutely forced to. We are stupid to believe them when they try to convince us that they have the best interest of Israel at heart.

Arlene Peck welcomes reader comments: bestredhead@earthlink.net, www.arlenepeck.com.

Spirituality Corner

A purifier of silver

There was a group of women in a Bible study on the book of Malachi. As they were studying chapter three, they came across verse three which says: "He will sit as a refiner and purifier of silver." This verse puzzled the women, and they wondered what this statement meant about the character and nature of God.

One of the women offered to find out about the process of refining silver and get back to the group at their next Bible study. That week this woman called up a silversmith and made an appointment to watch him at work. She didn't mention anything about the reason for her interest in silver beyond her curiosity about the process of refining silver.

As she watched the silversmith, he held a piece of silver over the fire and let it heat up. He explained that in refining silver one needed to hold the silver in the middle of the fire

where the flames were hottest so as to burn away all the impurities. The woman thought about God holding us in such a hot spot. Then she thought again about the verse, that He sits as a refiner and purifier of silver.

She asked the silversmith if it was true that he had to sit there in front of the fire the whole time the silver was being refined. The man answered that, yes, he not only had to sit there holding the silver, but he had to keep his eyes on the silver the entire time it was in the fire, for if the silver was left even a moment too long in the flames, it would be destroyed.

The woman was silent for a moment. Then she asked the silversmith, "How do you know when the silver is fully refined?" He smiled at her and answered, "Oh, that's the easy part—when I see my image reflected in it."

A Bit of Wit

Jewish Microsoft

1. Instead of getting a "General Protection Fault" error, your PC would get "Ferklept."

2. "Year 2002" issues would be replaced by "Year 5763" issues.

3. Hanukkah screen savers would have Flying Dreidels.

4. Your PC would shut down automatically at sundown on Friday evenings.

5. After your computer died, you would dispose of it within 24 hours.

6. Your "Start" button would be replaced with a "Let's go! I'm not getting any younger!" button.

7. "Abort, Retry, Ignore" would be replaced with "Stop it already—You're killing me! You want I should try it again?, I didn't hear that!"

8. When disconnecting external devices from the back of your PC, you would be instructed to "Remove the cable from your PC's tuchis."

9. Your multimedia player

would be renamed to "So play my music already!"

10. Internet Explorer would now have a spinning Star of David in the upper right corner.

11. You would hear the tune "Hava Nagila" during startup.

12. Microsoft Office would include "A little byte of this, and a little byte of that."

13. When running "ScanDisk," you would be prompted with a "You vant I should fix this?" message.

14. When your PC is working too hard, you would occasionally hear a loud "Oy!!!"

15. A "monitor cleaning solution" from Manischewitz would advertise that it gets rid of the "schmutz" on your monitor.

16. After 20 minutes of no activity, your PC would go "Schloffen."

17. Computer viruses would now be cured with chicken soup.

Book aims to spark spirituality

This article is excerpted from an interview and review published in Publishers Weekly, July 22.

A Book of Life Embracing Judaism as Spiritual Practice. By Michael Strassfeld. Schocken, 528 pages, \$28.

The author is the rabbi of the Society for the Advancement of Judaism, the New York synagogue where Mordecai Kaplan started the Reconstructionist movement in 1922. He is one of the authors of *The Jewish Catalog*, a handbook for Jewish practices, first published nearly 20 years ago. His follow-up adds meditation to traditional Jewish rituals.

Q: The Jewish counter-culture gave expression to the needs of many Jews at the time. What is the equivalent movement at this moment?

MS: I struggled with that question. Some people politely suggested that I was the wrong person to write such a book – that I was too old. Such a book needed to be written by someone in their 20s just as with the Catalogs. The struggle to figure out what the book was about became my own personal struggle as well.

Q: Let me interrupt you. What do you mean by your own personal struggle? Did you ever reject Judaism completely?

MS: Let me answer those questions with a short religious autobiography. I grew up in an Orthodox home and went to a Hebrew day school. My religious identity changed when I joined Havurat Shalom, one of the first intentional religious fellowships in America. For the next 25 years, the experience of the Jewish counter-culture served as the basis for my religious life. I was liberal, egalitarian, and traditional all mixed together.

I always felt at home in the Jewish community. While my observance has shifted somewhat over the years, I never put aside Judaism as the core of my identity. My Judaism felt comfortable. Yet, now as part of my reflecting about the book, I began to feel that something was lacking in my own Jewish life.

Q: Okay, I'll bite. What was it?

MS: A real sense of what this is all about. Judaism was pleasant but not transformative. I looked around the Jewish community and was struck that whether people observed Jewish rituals or not seemed to have no correlation whether they were ethical or holy people. Judaism should make a real difference in people's lives, otherwise what is the point? Then I went on a meditation retreat.

Q: I gather meditation is somewhat "in" these days. I tried it once – it didn't do anything for me. It does not seem very Jewish.

MS: I had tried it a couple of times in the past and was not engaged by it. I went on this four-day silent retreat for rabbis mostly to see certain of my colleagues be silent for so long. I found that sitting and walking in silence did feel spiritually nourishing. It offered an opportunity for reflection. More importantly, I was struck by the way in which meditation was a spiritual practice to help people become more aware as they journey through life.

I realized that was what I wanted from my Judaism. In fact, that was Judaism's purpose.

Q: I'm not sure I understand. What is Judaism's purpose?

MS: The rituals of Judaism are meant to call us to pay attention to what we are doing. Over time, Jews began to pay more and more attention to doing the rituals correctly and lost sight that the purpose wasn't the rituals. It was what they pointed to – a life of holiness.

Q: Now there is a word I really do not understand – holiness.

MS: To live a life of holiness means to live a life with an awareness of God. And before you ask what is God, let me define God as that which is beyond ourselves that calls us to be good. If you live with an awareness of the Holy One, then you strive to act as the best in your self would act. That awareness also reminds you of the basic Jewish principle – that we are all created in God's image.

Knowing that we are all equal should affect the way that we interact with all the other images that we encounter in an average day.

Q: That sounds pretty idealistic.

MS: Judaism is idealistic even as it is realistic. We are to strive to behave in ethical ways even though the truth is we will fail – often and badly. That is why Judaism believes the practice of *teshuvah* – change and repentance – is so important. Every act of goodness makes a difference. To finish my earlier explanation: The rituals and teachings are meant to remind us over and over that we need to pay attention to what we are doing so we can strive to behave in caring and holy ways.

Q: Isn't that how Judaism has always been described? In distinction to some religions that stress belief, Judaism stresses practice and halakhah – Jewish law is a system that governs everything we do in life. What is different about what you are saying?

MS: Let us take eating for an example. Judaism through the law of keeping kosher sets out what can be eaten and what is forbidden. Judaism also states that we should say *berakhot* – blessings before we eat. Yet the act of eating evokes a variety of issues for us – nourishing ourselves emotionally as well as physically; how we feel about our appearance and weight; using food as a response to the disappointments in our lives and so on.

The ultimate importance is not whether this piece of meat is kosher or not, it is how we relate to this primary daily activity – eating – in a healthful manner. Jewish ritual is meant to remind us of that, but too often it has become disconnected with the primary challenge. If we could bring awareness to our eating, then we might realize that eating this whole box of cookies will not only make us feel sick, but it will also not be a satisfying response to a disappointing day.

The challenge of achieving awareness is even more true in those areas where

traditional rituals are lacking. We should be at least as concerned about what comes out of our mouths as what goes into them. How can we be careful about hurtful speech in a world where gossip is so pervasive?

Q: And meditation?

MS: Meditation is one practice that can help people to learn to pay attention. I believe that Judaism is also about paying attention. Meditation and paying attention are not Buddhist. The classic code of Jewish law, the Shulhan Arukh, begins by saying that we should arise each morning and strive to fulfill the verse: I will place God before me always (Psalm 16:8). To live life knowing that we are created in the Divine image is to strive to live a life of holiness and caring. If at all moments we remember that other people are an equal image of God, it would be much harder to treat them with contempt or anger.

Q: You seem to prefer using the word practice. Why?

MS: Traditionally, Judaism has 613 commandments that we are obligated to fulfill. The notion that we are obligated, that we have a covenant with God, is a notion that is foreign to most modern Jews. I do not think Jews will observe Judaism because they feel commanded or because they can be guilted into observance.

People will embrace Judaism if they feel it adds meaning to their lives. Yet, I was looking for a Judaism that was more than just "when the spirit" moves you. The notion emerged for me as Judaism as a practice.

Q: Meaning?

MS: When you have a practice, whether meditation, playing the piano or jogging, you don't do it only when you feel like it. You know that the only way you will learn to play the piano is through regular practice. You will only get the physical benefits of jogging if you jog regularly. There are some days you don't feel like jogging, but you do it anyway. Similarly with the practice of Judaism. For Judaism to be meaningful, we need to make it our spiritual practice.

Q: I am glad you finally used that word – spiritual. What does spirituality mean for you?

MS: The spiritual is something larger than ourselves. It is what gives meaning to our lives.

Q: These days it is used in contradistinction to religion.

MS: I know. Religion is formal, doctrinaire, boring and irrelevant – while spirituality is informal, personal, and living. For me the spiritual is the heart of the religion, not its opposite. The irony is that until modern times, the spiritual was seen as the enemy of the material.

In the book, I suggest a different path that sees that we can come to the spiritual through the material. It is in the interactions of everyday life that we have the opportunity to respond in ethical and holy ways. It is how we treat our co-workers, how we speak and eat, how we create loving relationships, and how we respond to the disappointments in life that make up our spiritual practice. Judaism asks us to embrace the world, our bodies, our sexuality, not flee from them as the devil incarnate. The challenge is to embrace life as an opportunity to live a life of holiness.

Q: How do you think we can ensure Jewish continuity in the face of assimilation and intermarriage?

MS: I think we need to stop worrying about the future and seeking to discover some magical solution. Instead, if we created vibrant Jewish lives filled with meaning and holiness, then people would eagerly seek to embrace Judaism. If each of us pays attention to the present, the future will take care of itself.

Q: Your book?

MS: The organization of the book is unique, reflecting the underlying notion of Judaism as a spiritual practice. The first chapter is awakening to the day followed by the cycle of the day. This includes chapters on work, speech, and ending the day. After chapters on Shabbat and the festival cycle, the life cycle is plotted on the life cycle of the Jewish people as set out in the Torah from Genesis to Deuteronomy.

Once again, this not only includes material on standard life cycle moments such as birth and weddings, but the variety of moments in a life. Thus: there are chapters about disappointments and illness. There is also a chapter on aging, not just on death. Also unique in the book are the chapters on the three paths.

Each human being has basic characteristics. Some people respond to the world with the head, others with their heart. Still others respond by action. While each of us has a mixture of these qualities, often people tend to favor one or the other of them.

A spiritual life based on one of these paths will be different from that of another of these paths. Yet, being aware of all of them helps us to be more full in our response to life.

Q: Is there any other way this book is different from the Catalogs?

MS: There is one other element in the book worth highlighting. There are a number of pieces of labeled *kavanah* – meaning intention. These suggest what could be our intention as we engage in various activities during the day. In this book, the why's, the intention, is at least as important as the how to do it which was so characteristic of the Catalogs.

Israel: As I See It

We determine our self defense

By SAMSON KRUPNICK

Prime Minister Ariel Sharon and his Government have cooperated closely with President Bush and with his cabinet ministers in the war on terror.



Generally speaking, we have had a relatively free hand in dealing with an immense network of terrorists on all levels, beginning with arch terrorist Yasser Arafat and his Palestine Authority and including their Fatah, PLO, el Aksah, Hamas, Islamic Jihad, and Hizbullah.

The more our security forces attacked these terrorists in the cities, villages and refugee camps, destroying arms factories and finding huge quantities of arms and surprisingly sophisticated equipment, including missiles, the more was discovered and destroyed.

We have killed many terrorists and have arrested several thousand, yet terror attempts continue daily, albeit most are thwarted by alert security forces and by civilians. Our occupation of areas which we know to be terrorist havens have been essential to exercise a degree of security and pre-emptive action.

Our recent raid in Gaza destroyed a Hamas active terror base. Similar attacks must continue to be an integral part of our war against terror. Our presence and our present policy (our idea for the past year) of destroying homes of suicide bombers and other terror attackers have reduced substantially these terror attacks. When we withdraw from these critical areas, the terror activity is resumed and our return thereto must be made at all costs.

We must be the judge of the self defense measures to take in order to make the maximum assurance of terror control and of the safety of Israelis throughout the land.

We are dealing with an Arafat who is on a close parallel to Saddam Hussein and whose terror program is supported by some 80 percent of the Palestinians. Saddam Hussein has contributed some

\$10 million to suicider and other terrorist families.

President Bush has insisted that Saddam Hussein must be "removed" as an enemy of civilization. Similarly, Yasser Arafat must be removed, together with most of his Palestine Authority.

Former Prime Minister Binyamin Netanyahu recently made two statements worthy of special notice. He opposed withdrawals from Judea, Samaria and Katif, declaring straightforward: "This is our land, and we must fight to keep it." He added: "This is an ex-

Rev. Jerry Farwell to support Israel in very strong terms as his followers, Evangelist Christians, demonstrated in Washington for Israel. His Evangelist Christians number over 70 million and constitute a very important section of the population. Rev. Falwell described the present critical situation as a war between the Christians and Jews against the Muslims.

President Bush is making every effort to line up a coalition against Saddam Hussein with the assistance of the Muslim and Arab countries to no avail. Part of his efforts are at

Minister of Defense Binyamin ben Eliezer, together with Minister for Foreign Affairs Shimon Peres press for such meetings with the Palestine Authority, or what there is left of it, as a gesture to President Bush, with Labor Party Chairman ben Eliezer keeping a sharp eye upon the contest to replace him as Labor Chairman.

cellent opportunity to get rid of Yasser Arafat as the United States is getting rid of Saddam Hussein."

We have our score to settle with Saddam Hussein for his 1991 Scud attack. Yet President Bush insists that we stand aside unless attacked by Saddam Hussein. We are to receive a three-day notice of an American attack upon Iraq. The President further insists upon our withdrawal from Arab cities and other areas that we consider a danger to our security.

We must refuse direction from anyone who misdirects us in our struggle against terror. The continued "coddling" of Yasser Arafat, the vain hope of a Palestine Authority with whom to "negotiate," and the strong pressure upon Israel to supply funds and to hire Palestinian workers have, in the past, produced no positive reciprocity from the Palestinians, who continue with terror.

An interesting development may change the American approach of the ever-failing appeasement process. Upon the scene there appeared

the expense of Israel, who must be kept out of the scenario in order for him to "attract" Arabs and Muslims, and who must toe the line with appeasement of Arafat and the Palestine Authority until the air clears, if ever.

Minister of Defense Binyamin ben Eliezer, together with Minister for Foreign Affairs Shimon Peres press for such meetings with the Palestine Authority, or what there is left of it, as a gesture to President Bush, with Labor Party Chairman ben Eliezer keeping a sharp eye upon the contest to replace him as Labor Chairman.

The reality of this chaotic situation is that there is no one who can speak with authority for the Palestinians, nor is there anyone who can make agreements, nor is there anyone to keep such agreements. Until some radical changes occur, our task is to continue upon our course of self defense to the best of our ability.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel; e-mail: krup@barak-online.net.

Quotation of the week

One mitzvah leads to another

By RABBI SIMEON KOLKO

The rabbis have an expression that describes the impact and the ripple effect that one good deed has on the entire community. It is said, "One mitzvah causes another to occur." This rabbinic expression, found in Pirkei Avot, and expressed in the Hebrew as "mitzvah goreret mitzvah," is only capable of being fully appreciated by way of stories and anecdotes that take it beyond the realm of the abstract.

Permit me to share such a story with you.

I received a call about six weeks ago from a person who was seeking to reach out to a spiritual and religious community to provide him with support, comfort, and companionship. Before probing into the specifics of his needs and the details of his situation, I asked the caller what had led him to reach out to me—and our synagogue—after a period of relative isolation.

His reply was instructive and powerful: he informed me that the impetus for him making the call was the article he had recently seen in the *Vindicator* describing the sanctuary renovations which our congregation had just completed, specifically the component of making the sanctuary accessible to all.

The caller further informed me that it had taken a great deal of effort to make the call and ask for help. It was only

the symbolism of Ohev Tzedek's commitment to creating sacred space that everyone can access that allowed him to transcend his reluctance to ask for help and gave him the confidence that he would find in us a warm and supportive community.

I share this story with you for several reasons. I hope that it will fill you with pride at the integrity of the spiritual commitments that were the well-spring of the communal decision to undertake these physical changes and renovations. I am aware that a variety of perspectives abound in any community as to the nature of communal priorities and the allocation of scarce resources. I am also equally aware that in the making of these important decisions, a variety of factors—some religious, ethical and spiritual in nature and others rooted in more pragmatic considerations—have to be weighed so that all aspects of the community's responsibilities can be part of the mix.

However, it seems to me that the powerful impact that this seemingly mundane and routine communal decision has already had on the quality of life of one individual is a calculus that is hard to translate into concrete monetary terms.

How can one adequately represent by way of mere numbers the importance of the fact

Continued on page 14

Books by Rabbi Samuel Silver

(Prices Include Postage)

How To Enjoy This Moment

A treasury of practical philosophy • \$9.50

"It brings joy for the moment and enrichment for life."—

Rabbi Maurice N. Eisendrath.

Explaining Judaism to Jews and Christians

The basic tenets of Judaism and its relevance to our times • \$8.50

"I enjoyed every moment of Rabbi Silver's book. It's not a how-to book but more of a how not to waste the precious moments of life."—Arthur Levitt

Mixed Marriage Between Jews and Christians

The complexities and responsibilities of intermarriage • \$6.50

What Happiness Is...

Hundreds of definitions of happiness with definitions written expressly for this book by Bob Dole, Bob Hope, Art Buchwald, Sen. William Cohen, Rev. Robert Drinan, Isaac Stern, and Norman Cousins • \$10.50

Send orders and checks to Mrs. Elaine Silver,

15436 Strathern Dr., Delray Beach, FL 33446

Tel: 561-499-2610

Milk, Honey & Vinegar

Israeli hungry need your help

By JUDY CARR

Israel seems to be divided into two groups; the hungry and those who are feeding the hungry. Supermarkets throw out leftovers for people to take; there are contributions of food from supermarket customers. Even the Weizmann Institute has a devoted group collecting food for the hungry.

In response to my articles, readers have sent me contributions which have all been forwarded to funds for poor children.

Now I want to ask Gabriel Cohen if he will initiate a special fundraising drive for hunger in Israel, for hungry children, but not only the children. The old and unemployed are also among those who need.

Gabriel will know of organizations through whom the money can be forwarded to the right channels. I would suggest the Habadniks, the most faithful and generous givers, with whom Gabriel has contacts

through his own son. I would always be glad to hear from Mr. Cohen in Israel if he phones me about the best way to distribute the money.

An appeal from the *Jewish Post and Opinion* should bring in big donations. And, however big, we can use them and use more.

The problem is horrendous. Get started straight away, Cohens.

Much as you have done for Israel, do more now.

Judy Carr may be reached at POB 6431, Tel Aviv 61 063 Israel.

(Editor's Note: Judy Carr has been an Israel correspondent of ours over the years. We can hardly reject her proposal. If *Post and Opinion* readers respond, we'll conduct a campaign for funds to provide food for needy Israelis. We'll name the fund the Cohen Fund, and that may lead a number of our friends and *Post and Opinion* readers to forward a contribution.)

Misconceptions

Evolution vs. creation — the question is first cause

By RABBI REUVEN BULKA

Misconception: Judaism cannot accept the theory of evolution.

At one time, the theory of evolution caused tremendous

species and culminating with the human, the most complex of all. The biblical account may be termed "creative evolution."

The scientific theory is more along the lines of "evolutionary creation." The quarrel, then, is not with the actual process, but with whether there was an architect in charge of the process. Science would have us believe that is just happened; the Bible impresses upon us that God made it happen.

A scientist who believes in God could justify the scientific theory of creation and still maintain faith. For all that science has tried to explain, it has not answered the question of first cause. Given the first drop, there are theories about how it developed into the world as we know it; but it is that all important first step — from nothing to something — that science has yet to answer, but I suspect will never be able to answer. Judaism clearly posits God as the first cause.

Thus, it is impossible for an evolutionist to believe in God and for someone who firmly believes in God to accept the evolutionary process.

Book Reviews

By MORTON I. TEICHER

The Man Who Fell Into a Puddle. By Igal Sarna. New York: Pantheon Books, 2002. 224 pages. \$23.

This collection of 14 short stories was written by Igal Sarna, an Israeli journalist. He served as a tank commander in the Yom Kippur War and later helped to found the Peace Now movement. Haim Watzman translated the stories from Hebrew.

Sarna is heir to a great tradition of the short story as a literary form, which involves just a few characters who are usually entangled in a single action. Although there were forerunners of the short story in ancient Egypt and Asia, Chaucer and Boccaccio in the Middle Ages are generally considered to be the primary authors whose work eventually provided a base for the modern short story. Sholem Aleichem and Isaac Bashevis Singer are among the many Jewish writers who excelled in the short story format.

Sarna portrays contemporary Israelis who are caught up in the turmoil of the Middle East. His stories are dark depictions of human suffering, several of which involve military scenes. For example, Benda's heroism in battle leads to his acceptance for training as a paratrooper. He lost a leg in the Six-Day War but remained in the army, rising to become chief of the Special Operations Branch and, finally, military governor of Jericho.

Throughout his life he searched for his parents, knowing little about them, since he was raised in an orphanage. His eventual discovery of his mother reveals the surprising degree to which Israelis and Palestinians are intertwined.

"The Dead Company" describes the devastation of the Israeli tank corps in the Sinai at the beginning of the Yom Kippur War. "The Man Who Decided To Die" tells about an Israeli pilot who miraculously escaped from dying in several combat situations only to be captured and tortured to death by the Syrians.

The impact of the Holocaust provides the backdrop for a story about Ze'ev, son of Holocaust survivors, who never succeeded in getting

his life together and wound up killing himself. Shraga is a Holocaust survivor who spent 20 years in a Haifa psychiatric hospital.

Avraham Heller fled from Germany just after Hitler took over, having succeeded first in completing his Ph.D. However, when he began teaching in a Tel Aviv school, he was unable to obtain a copy of his diploma from Berlin. Instead, he received a letter from the University of Berlin stating that he was not worthy of a German academic degree.

The difficulties experienced by Russian immigrants to Israel are typified by the story of Petrov, who had a serious auto accident in the Negev and ran into the desert where his body was eventu-

ally found. Stories about aging, about alcoholics and mental patients add to the grisly picture painted by Sarna of Israeli lives.

He writes grimly about "Israeli traumas" but insists in his preface that "new lives are built on the ruins" and "a new land springs forth from the scorched ground zero." Unfortunately, his woeful stories do not support this optimistic note. Perhaps his next collection will relieve the gloom conveyed by these cheerless tales of dejection and despair.

Dr. Morton I. Teicher is the Founding Dean of the Wurzelweil School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

History of Caribbean Jews told

By JUDY CARR

The Jewish Nation of the Caribbean; The Spanish-Portuguese Jewish Settlements in the Caribbean and the Guianas. By Mordechai Arbely. Jerusalem, New York: Gefen Publishing House. 384 pages.

This richly detailed volume gives us the long history of the immigration of the Spanish and Portuguese Jews to the islands of the Caribbean and the Guianas.

The book includes every passage of their lives, their agriculture, business transactions, marriages and children,

the building of synagogues, and their inter-relations with the governments and the Christians, particularly the Catholics, with whom they were not on good terms.

Notable women are mentioned, and there are short narratives of interesting personalities.

It is actually more a history and reference book than entertainment and should be on the bookshelf of every Jewish library.

The Jew with Caribbean family should certainly buy it to discover his roots.

COMMUNAL NOTICES

For up to 25 words

One insertion ♦ \$22

Two insertions ♦ \$40

Three insertions ♦ \$55

Four insertions ♦ \$65

Additional words are 75¢ each, per insertion. All advertisements must be accompanied by payment. If a box number is desired, add \$4 for each insertion. Box numbers are 4 words. Ads with borders, regardless of word count are \$16.80 a column inch. A column inch is 1" high by 2" wide.

POST & OPINION

238 S. Meridian St., Suite 502, Indianapolis, IN 46225

317 972-7800 ♦ Fax: 317-972-7807



As I Heard It

Something Jewish this way comes

By MORTON GOLD

I suspect that sometime last year I reviewed a CD called the "Jewish Super Party."

Either the producer didn't read my review or read it without being discouraged by it.



The result is the current CD called "The Jewish Super Party Encore."

There must be any number of young people out there who simply do not know that they do not know. To put it perhaps more clearly, they are unaware of the expanse of knowledge that contributes to their cultural heritage that they are deficient in. The music on this CD is (or ought to be) part of every Jew's musical make-up. It is not just for the old folks (those over 30).

This observation aside, a more serious issue is whether Jewish adults, those between 30 and 50, know these tunes. How can one disparage those of middle school-high school age because their parents failed to pass along their cultural heritage to them?

As I vividly remember writing in one of my first columns, those who came to this country in the first decades of the 20th century did all they could to assimilate themselves into American society. While doing so, however, they remained Jewish culturally. They bought Jewish records, newspaper and books, attended Jewish theater and lectures. Cantors toured and gave sold-out concerts wherever they went. (Yossele Rosenblatt is but one example that readily comes to mind.)

Today, cantors are expected to be educators, to prepare bar/bat mitzvah students, read the Torah and, when they are not doing these things, to be entertainers. Who knows (or cares?) that "Shein Vi De Levone" was first sung in a Yiddish Theatre production or that "Bei Mir Bist du Shein" gained popularity because it was intro-

duced and recorded by a non-Jewish group (the Andrews Sisters) who sang the song in English?

Who knows (or cares?) that the composer of the former was Joseph Rumshinsky or the

Rey Nimrod; Laner V'livamim; Zemer Atik/Miserlou; Light One Candle.

If the composers are not identified, neither is the performer-arranger (on a synthesizer) or where these perfor-

Because surely the bar mitzvah boy and his buddies would not be familiar with most of these songs. Or, if they were, they would feel uncomfortable hearing them played where their non-Jewish friends would have to listen to them. It is this, their level of discomfort, which make ME uncomfortable if not downright ashamed.

The 12 songs on this CD include the following: Y'varech'cha; Yism'chu/Ele Chamda; Mashiach; Hal'luyah; Ole Ole/Hora; Shein Vi De Levone; Bei Mir Bist du Shein; Ocho Kandelikas; Cuando El Rey Nimrod; Laner V'livamim; Zemer Atik/Miserlou; Light One Candle.

latter was Sholom Secunda? Maybe I should not feel too badly because not a single composer is identified on this CD. The sole purpose of this CD is to give some disc jockey at a post bar/bat mitzvah party or perhaps even at a wedding reception "something Jewish to play," mostly to keep the really old folks happy.

Because surely the bar mitzvah boy and his buddies would not be familiar with most of these songs. Or, if they were, they would feel uncomfortable hearing them played where their non-Jewish friends would have to listen to them. It is this, their level of discomfort, which make ME uncomfortable if not downright ashamed.

The 12 songs on this CD include the following: Y'varech'cha; Yism'chu/Ele Chamda; Mashiach; Hal'luyah; Ole Ole/Hora; Shein Vi De Levone; Bei Mir Bist du Shein; Ocho Kandelikas; Cuando El

latter was Sholom Secunda? Maybe I should not feel too badly because not a single composer is identified on this CD. The sole purpose of this CD is to give some disc jockey at a post bar/bat mitzvah party or perhaps even at a wedding reception "something Jewish to play," mostly to keep the really old folks happy.

Because surely the bar mitzvah boy and his buddies would not be familiar with most of these songs. Or, if they were, they would feel uncomfortable hearing them played where their non-Jewish friends would have to listen to them. It is this, their level of discomfort, which make ME uncomfortable if not downright ashamed.

The 12 songs on this CD include the following: Y'varech'cha; Yism'chu/Ele Chamda; Mashiach; Hal'luyah; Ole Ole/Hora; Shein Vi De Levone; Bei Mir Bist du Shein; Ocho Kandelikas; Cuando El

latter was Sholom Secunda? Maybe I should not feel too badly because not a single composer is identified on this CD. The sole purpose of this CD is to give some disc jockey at a post bar/bat mitzvah party or perhaps even at a wedding reception "something Jewish to play," mostly to keep the really old folks happy.

Book Reviews

Much good, much missing in 'The Chosen People'

By ARNOLD AGES

The Chosen People in an Almost Chosen Nation: Jews and Judaism in America. Edited by Richard John Neuhaus. Eerdmans. 218 pages. \$19.95.

First Things is the name of an American journal of high discourse devoted to religious, theological and philosophical matters. It often features articles and essays on subjects germane to the Jewish experience in the United States, especially the Christian-Jewish dialogue.

John Neuhaus, editor of the publication, has brought together 27 contributions, mostly by Jewish thinkers, on a wide range of topics, ostensibly to survey "the broad area of viewpoints, questions, disputes that comprise the story of Judaism in America."

The result is a quirky and uneven portrait of Judaism on this continent which represents only a fragment, albeit a fascinating one, of the issues that animate the discourse on Jewish life among its best thinkers.

In surveying this eclectic volume, for example, one searches in vain for entries by women rabbis, for essays on the explosion of biblical research and commentary in rabbinical seminaries, for analysis of the loom of Talmudic studies, for mention of the many studies on Zionism and Israel in the American-Jewish academy, for a reaction to the hundreds of scholarly books on Judaica issuing forth yearly from American university presses.

Accordingly, it must be understood that the two dozen and more entries in the Neuhaus volume reflect a narrow band of concern for some Jewish thinkers.

This is not to suggest that the subjects entertained are unimportant or that the views expressed lack cogency. Two essays on the "Jews for Jesus" phenomenon, for example, command interest. One by the grandson of a Hassidic rabbi who now is a fundamentalist evangelical pastor, Isaac Rotenberg, argues passionately that the upsurge of "Hebrew-Christian" congregations bodes well for an American Christianity which has lost touch with its Judaic roots and that the "Jews for Jesus" can function as a potent reminder of the Jewish origins of the faith.

This article is intended as a rejoinder to David Novak's deeply penetrating observations about the anachronisms inherent in the current "Hebrew-Christian" debate, as he points out that the argument is no longer about Messiahship but rather about such theological niceties as the Incarnation, the Trinity and other dogmas relating to the core of Christian belief. Novak allows that the current crop of "Jewish-Christians" are a throwback to the second and third century "syncretistic" Jewish-Christians, with whom neither the Church nor Judaism could feel comfortable.

Novak feels that "Messianic Jews," far from bridging the gap between Judaism and Christianity, reinforce the schism between the two faiths and endanger the progress that has been made over the years in the Christian-Jewish dialogue.

One of the most original essays in this anthology is by David Singer, the editor of *The American Jewish Yearbook*. Titled "The Orthodox Jew as Intellectual Crank," Singer zeroes in on two Israeli thinkers, Baruch Kurzweil and Yeshayahu Leibowitz, for whom "Crankitude" (Singer's wonderful neologism) was a mechanism for navigating between their Orthodoxy and the values of a threatening modernity.

Viewing these two maverick thinkers through the prism of James Diamond's brilliant study of them, Singer shows how Kurzweil, in particular, skewered the reputation of people like Asher Ginsberg (Ahad Ha'Am) and Gershom Sholem by attacking their secularization of the sancta of Jewish life.

Special mention should also be made of two "cranky" articles by the late Jacob Petuchowski and Milton Himmelfarb. Both agree that the secular leadership of American Jewry has gone too far in pushing the issue of church-state separation. Petuchowski stated his viewpoint in a mellow reflection of the irresistible charm of the Christmas season.

Himmelfarb, in the view of this reviewer, one of American Jewry's most intelligent critics, makes the powerful point that the United States does have a

Continued on page 16

About Books

New view of Israel's birth

By JACK FISCHER

I've just finished reading *The Road to Jerusalem: Glubb Pasha, Palestine and the Jews*, by Benny Morris. The author is one of Israel's "New" historians, a group of academics who



hold Israel responsible for the exodus of the Palestinians during the 1948 War.

The book looks at the war from the perspective of General Sir John Glubb, the last British pro-consul in the region, and commander of the Arab Legion. Glubb was an anti-Semite who compared

the Israeli treatment of Palestinians with the Nazi treatment of the Jews. Nevertheless, Glubb had many insights in regard to the conflict between the Arabs and the Israelis, including the gem that when it came to diplomacy, "The Arabs always demanded all or nothing – and obtained nothing." I.B. Tauris (this month, \$35).

In the spring, Holmes & Meier will publish *Remembering Jewish Amsterdam*, by Philo Bregstein and Salvador Bloemgarten, translated by Stacey Knecht. The book consists of fragments of 77 interviews with Holocaust survivors who talk about their lives in Amsterdam before the war (\$30). Also from the same publisher is *Branching Out: German-Jewish Immigration to the United States, 1820-1914*, by Avraham Barkai (\$17.95).

Schoken recently published

A Book of Life: Embracing Judaism As Spiritual Practice, by Michael Strassfeld. The author is the rabbi of the Society for the Advancement of Judaism, the New York synagogue where Mordecai Kaplan started the Reconstructionist movement in 1922. Strassfeld is also one of the authors of *The Jewish Catalog* (\$28).

The author's thesis is that "Judaism is meant to be a spiritual discipline." Among the interesting essays in the book is Strassfeld's ingenious examination of the life cycle, placing it in the context of the five books of Moses.

Also recently published is *Across the Sabbath River: In Search of a Lost Tribe of Israel*, by Hillel Halkin. The book focuses on the Mizrahi people of northeast India who intensely desire to be considered Jewish. Houghton Mifflin (\$28).

Book Reviews

'Blues' is authentic and satisfying

By MORTON I. TEICHER

Blues in the Night. By Rochelle Krich. New York: Ballantine Books, 2002. 337 pages. \$23.95.

Her latest book demonstrates once again why Rochelle Krich has won for herself an important place in the pantheon of outstanding mystery writers. Starting in 1990 with *Where's Mommy Now?* this award-winning Orthodox woman from Los Angeles has published 10 excellent crime novels in which her Jewish background is appropriately manifest.

Five of the books featured Jessie Drake, a Los Angeles police detective who discovered her Jewish heritage as an adult and who is enamored of her Judaica teacher. *Blues in the Night* introduces a new heroine, Molly Blume, an observant Jew who works as a freelance crime reporter.

As is the case with all her books, Krich has done considerable research to provide a realistic base for the story. This time her subject is postpartum psychosis, and a key figure in the story is a woman

who claims that she was suffering from the disease when she killed her infant son. When the woman herself turns up dead, Molly has a puzzle on her hands. Was it suicide or murder?

The puzzle becomes even more convoluted when a second death occurs, and the web of suspicion is cast wide. Molly is indefatigable in her investigation, grabbing the attention of readers as she astutely identifies a number of clues and several suspects. The ultimate solution to the mystery is surprising and satisfying.

Along the way, Molly becomes involved with a former boyfriend who is now a rabbi. The ups and downs of their re-ignited romance add spice to the story. Also contributing special interest is the portrait of Molly's wise old grandmother, Bubbie G. She is a loving member of Molly's large family who helps to reinforce her image as a modern Orthodox woman. Her modernity is suggested by the work she does as well as by

Continued on page 14

Book Reviews

Making theology a practical program

By MORTON I. TEICHER

His Brother's Keeper. By Paul Milkman. Binghamton, NY: Global Publications, State University of New York at Binghamton, 2001. 161 pages. \$25.

A half-century ago, three distinguished rabbis, Ferdinand M. Isserman of St. Louis, Arthur Lelyveld of Cleveland, and Isidor Hoffman of New York decided to provide opportunities for young Jews "to practice the social gospel of prophetic Judaism."

Their model was the program operated by the American Friends Service Committee, which brought young men and women, many of them Jews, to summer work camps where they "labored in righteousness against social inequity."

Projects involved physical labor in poor communities and included building and renovating houses, playgrounds, pools, and school buildings. The rabbis were concerned that the Jewish young people in these work camps did not see the connection between what they were

doing and their Jewish identity. Accordingly, they set out to replicate the Friends' program but to do so under Jewish auspices with emphasis on Jewish content. They called their endeavor the "American Jewish Society for Service."

This book recounts the history of the organization after 50 years and 120 projects. A young New York lawyer, Henry Kohn, who brought his friends together with the rabbis to form a board, initially provided organizational leadership. He also included on the board Sanford Kravitz, a social worker who was serving as an area director for the American Friends Service Committee.

His help was to prove vital. He helped identify the site for the first pilot project, Flanner House in Indianapolis, an organization concerned with housing for black veterans. Living and working in black communities became the prototype for many future projects.

Other locations included American Indian reservations and villages of poor people,

where houses were built, painted, and repaired. Stress was always placed on Jewish education and on interaction with people. All the sites were in the United States except once when six campers went to Israel, where they had an unsatisfactory experience. Indeed, many of the projects were beset with difficulties, and the stories of these problems are set forth with remarkable candor.

The author of this book, Paul Milkman, together with his wife, has served as project director since 1993. He is a teacher with a Ph.D. in history who wrote *PM: A New Deal in Journalism* in which he described the short-lived history of a liberal New York newspaper. His chronicle of the American Jewish Society for Service makes full use of his educational background and his direct experience in the organization.

The book has an excellent foreword by Jacob Neusner, who ably summarizes its contents as depicting how the people in the American Jewish Society for Service "made

Continued on page 14

NEW!

Jewish Singles Classifieds

Starting in our Hanukkah editions, the *Jewish Post & Opinion* is launching **Jewish Singles Classifieds**. For a limited time we will be offering this service **free of charge**. Later, there will be a nominal charge to cover postage and handling. **Jewish Singles Classifieds** will be featured **weekly** in our **National Edition**, with **subscribers in every state**, including many synagogues who keep the newspaper in their libraries for all their congregants to read.

Interested adult singles are asked to submit an ad of **40 words or less** to: The Jewish Post and Opinion, 238 S. Meridian St., Ste. 502, Indianapolis, IN 46225, or by e-mail to: postandopinion@hotmail.com. Be sure to describe yourself and the kind of person you would like to meet. **You should also include the city in which you reside**. Each ad will be assigned a number and published in the **Jewish Singles Classifieds**.

To respond to an ad, simply mail your response to us, putting the ad number at the top of the address, as follows:

Personal Ad # _____
The Jewish Post & Opinion
238 S. Meridian St., Ste 502
Indianapolis, IN 46225

Your letter will be forwarded, unopened, to the person who submitted the ad. The person who submitted the ad has the option of responding or not. **Be sure to include your e-mail or return address in your response.**

So what are you waiting for? Expand your horizons. Have some fun. **Submit your ad today!**

Gertel

Continued from page 6

Is the episode meant as a critique of attitudes toward converts to Judaism, on the part of Jews and non-Jews alike, or of motivations for conversion? The implication at the end of the episode is that Peter's salvation lies in accepting the regrets of his mother and fiancée and in giving them another chance. Is there a suggestion here that Peter has been responsible for his own abandonment and denigration by them? Is he being asked to get a life by taking an identity once and for all? After all, the other two story lines in the hour are about an amputee who needs to accept it and a woman who is clueless about her talents and inabilities.

Tellingly, the writer does tease us viewers with the team appointed to prosecute Peter for desertion. One prosecutor, a major, is African American, and keeps saying that he cannot be impressed with Peter's quitting in the face of bigotry that blacks face unrelentingly, all the time. His partner, a lieutenant (Nanci Chambers), tells opposing counsel that she has no respect for him because she is Jewish. She says she doesn't "advertise" her Jewishness, adding: "I'd rather not be identified by a religion I don't practice.... The Navy is my religion...." Her African American colleague and other associates cannot understand her cavalier dismissal of anti-Semitism by saying that she never experienced it because her heritage was never part of her growing up. "Maybe you never experienced it," her partner tells her, "because nobody knows you're Jewish."

We think we are getting a depiction of the self-hating Jew who is quick to condemn "conspicuous" Jews for bringing anti-Semitism on them-

selves, in the tradition of *Gentleman's Agreement* (1947). The African American prosecutor tells the lieutenant that she should regard her new, prestigious transfer as a "mitzvah." He is perturbed that she does not know the word.

Just when we expect the lecture about how she should know Jewish vocabulary words if he, a non-Jew, knows them, we are thrown an interesting bombshell. He takes her to task all right, but for pretending to be Jewish in order to unhinge the defendant! (He has checked and found that she is registered as a Methodist.) The lieutenant responds that she does not practice her own religion either but reserves the right to exploit religion as an inquisition "tactic."

Is the writer, Dana Coen, drawing a parallel between religion appropriated for crafty interrogation and conversion out of psychological need? Is Peter Maars intended to earn our respect and empathy or to stir our pity? Why is there no middle ground? Because there is no middle ground, Israel comes across, in the end, not as a place for owning up but for acting out. This in an episode titled "The Promised Land."

Quotation

Continued from page 10 that we have reconfigured our physical space so that it truly reflects the message of inclusiveness and the inherent worth of each individual that is at the core of creating a religious community? How can one translate into cost/benefit calculations the potency of the message that these structural changes convey about who we are as a community?

Let us allow ourselves a brief moment to bask in this

achievement, and congratulate all those whose singular efforts made it possible. Then, let us move on as a religious community (in the wake of Yom Kippur) to ask the critical question of how we can build on what we have just done. Let us move to the next step of asking ourselves how we can ensure that this isolated and individual act will take on the dimensions that the rabbis spoke of when they said that one mitzvah inevitably leads to another.

Rabbi Kolko serves Congregation Ohav Tzedek, Youngstown, OH.

Ages

Continued from page 12 state religion—paganism—and that secular Jewish agencies have aided and abetted that religion by pressing the church-state separation issue. Moreover, argues Himmelfarb, Judaism is against paganism and the unchastely life style it promotes.

Arnold Ages, a professor of French language and literature at the University of Waterloo, specializes in modern intellectual history.

Teicher

Continued from page 13 of theology a practical program."

The notion behind the American Jewish Society for Service is an inspiring one. It involves living out the ideal of *tzedakah* by giving not money, but rather one's labor, on behalf of others. Translating the idea into action has not been easy, as Milkman frankly sets forth. However, as the American Jewish community confronts the problem of assimilation, opportunities

for service informed by Jewish ideals represent one way to loop young Jews into the circle of their faith. Indeed, those who fund a free trip to Israel for young people as a means of assuring Jewish continuity would do well to consider the approach described in this book as also worthy of their support.

Dr. Morton I. Teicher is the founding dean of the Wurzweiler School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

Podet

Continued from page 5 statistically, many millions of times the period of time which, in fact, it took.

If I were a Muslim, I would never be in doubt. The divine plan would be visible all around me. The notion that the world came about, or still operates, by chance, would be next to unthinkable. If I were an Orthodox Jew, I might well enjoy the same confidence.

But I have been raised to be suspicious of unseen, unproven plans and planners. It is, at least oftentimes, more congenial to me to subscribe to a chaos theory. But I cannot quite embrace such a theory wholeheartedly because my own life has been, as I look back, guided in ways that I could never have planned, but which are in retro-

spect clearly visible. I guess I must just live with the conflict. There is no rest for the wicked.

Rabbi Podet welcomes comments at apodet@yahoo.com.

Blues

Continued from page 13

her playing mah-jongg with her sisters. Her Orthodoxy is clearly shown through her devoted observance of Jewish rituals.

Krich combines her own religious background and her diligent research with a well-developed capacity to write incisively. Her skills were undoubtedly honed during the 18 years she spent as an English teacher at Yeshiva University's Los Angeles high school. In this book she also relies on her personal knowledge of large families; she has six children. In addition, she is a dedicated mah-jongg player.

The essentially autobiographical nature of most fiction is plainly evident in this first-rate book as it combines reliable and convincing authenticity with a fascinating story.

Dr. Morton I. Teicher is the founding dean of the Wurzweiler School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

Mystery Person

Do you know who's who?

- The Mystery Person is an entertainer.
- The Mystery Person was born in Brooklyn.
- The Mystery Person began his career at age 9.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

Subscribe to

The Jewish Post & Opinion

The only national Jewish weekly!

Send to:

Jewish Post and Opinion
238 S. Meridian St., Suite 502
Indianapolis, IN 46225

☐ 3 years — \$91 (Save \$17)

☐ 2 years — \$63 (Save \$9)

☐ 1 year — \$36

(Outside USA, payment must be in U.S. funds and you must add US\$10.)

Name _____

Address _____

City _____

State _____

Zip _____